

RADHAKAMAL MUKERJEE

the community
of communities



This is a pioneer, thought-provoking volume which underlines the inadequacy of the present psychological and sociological treatment of man's community life and relation and systematically develops an ontological approach. The key-notion here is the truth of identity between the Self and the Universal Other or the Community of Communities of which human love is capable. Man's knowledge of community is knowledge of his own self ever-transcending and universalizing. An ontology of community based on the self's relation, inclusion and communion with the generalized other, acknowledged as not merely regulative but as actually constitutive, can resolve the profound moral crisis of the age brought about by the universal polarity between individualism and totalitarianism, freedom and necessity, liberty and order, solitude and sharing, self-actualization and self-transcendence.

Professor Mukerjee points out that the perverted community of the modern world is the socially conditioned, packed mass or collective. This is an alien It, which makes man forget the authentic communion of I and Thou, the true unlimited community which is the primal category of human reality. In successive chapters, the author ably deals with the genesis and development of self-identity, self-extension and self-transcendence in psychology. The dialectic of egoism and altruism and the rights of the individual and of mankind in ethics, the universalist historical myths of the unity of mankind in history, East and West, and the experience of the I-Thou and the I-Thou-and-All relations in religion and ontology.

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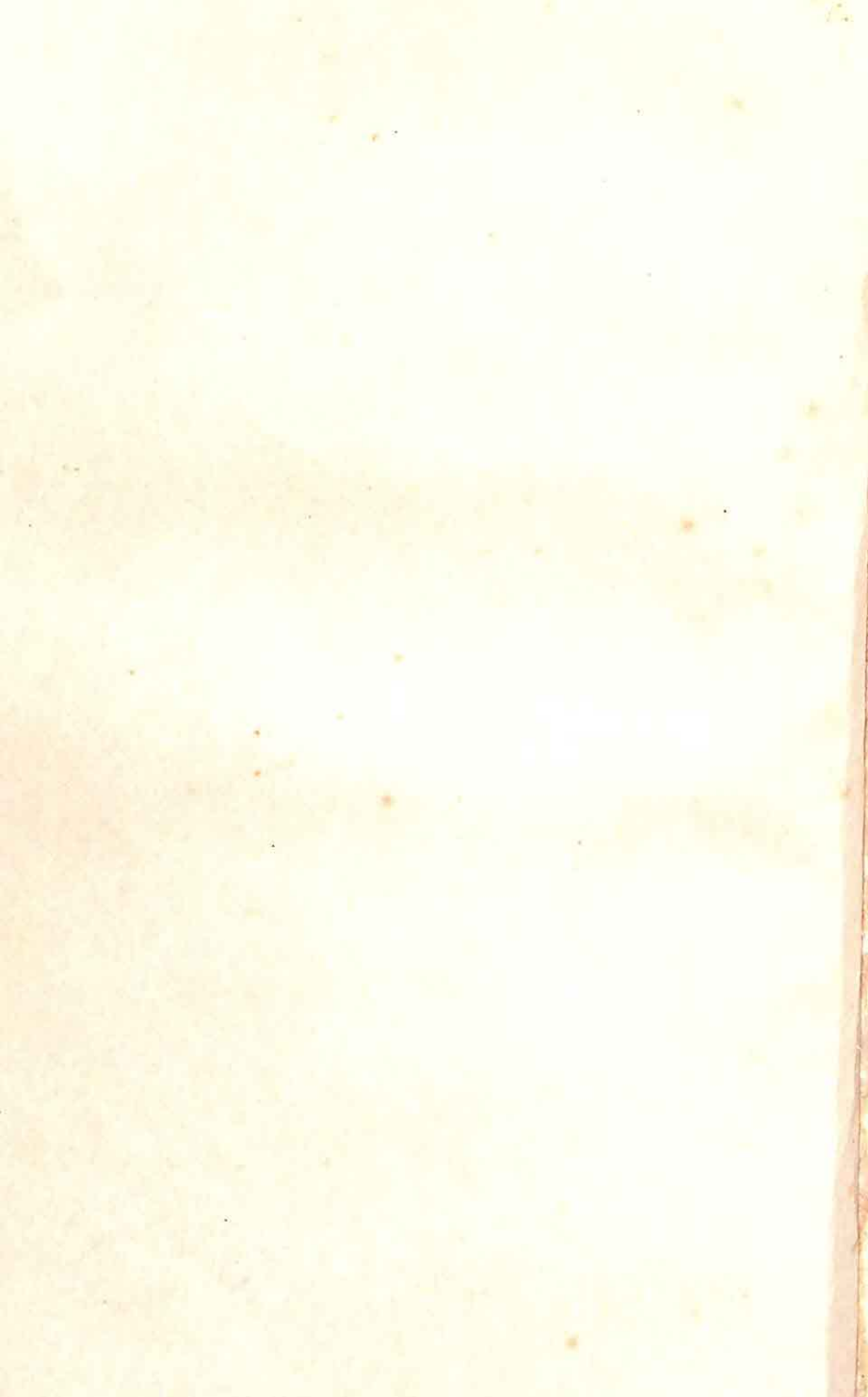


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 The Oneness of Mankind

THE COMMUNITY OF COMMUNITIES



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PREFACE

MANKIND in its endeavours to achieve unity in the Atomic Age meets with failure and disillusionment at every step due to its psychological and moral confinement. Throughout the globe it longs for the recovery of its dignity and integrity and its freedom from the anxiety and fear besetting it today. Yet social science hardly shows the way out of the unprecedented crisis which it encounters. An outmoded social Darwinism, a naturalistic psychologism and a naive social and cultural determinism have singly or collectively contributed during the past decades towards entrenching several pernicious dichotomies, such as facts and values, individual and society, egoism and altruism, community and cosmos, self-actualization and self-transcendence, man and God, and towards disrupting the unity and openness of the human person, values, and community.

The philosophy of community envisages as its major task the restoration of man to his primordial oneness and solidarity with mankind through a fresh vision of the social reality—the open, triadic system of the human person, values and community in their dynamic reciprocity and togetherness. The potentialities of the human person for reaching his universality and infinitude, of human values for achieving a cosmic and transcendent statue, and of the human community for passing over to the universal trans-community of communities need to be fully affirmed and their constant interchange and interpenetration acknowledged.

Human person, values, and community are all unities and transcendences. Man's identification of himself with the largest unity or cosmos which he can contemplate, personalize, and commune with, and which he identifies with the Universal Other, Being, or Reality can be the only basis of a meaningful, forward-oriented notion of the community of mankind at large that the Atomic Age cries for. The key-concept is open Com-

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munication, Communion, or Community which includes normative metapsychological and metaphysical dimensions, and which is but a facet of the relations of openness, unity, and order in life, mind, and cosmos as understood by modern philosophy.

At the biological dimension the true community comprises the entire species of *Homo sapiens* which guides and directs the psychozoic phase of evolution through human values and culture and becomes its trustee and agent. At the psychological dimension the true community rests on man's self-extension and transcendence or transformation of *Homo sapiens* into *Homo universalis*, who consecrates himself to the infinite values and possibilities of both himself and the community for self-fulfilment and self-expression. At the moral dimension the true community grounds itself in man's vital communion with his fellowman, belonging to all races and continents, as the Universal Neighbour and demands his resolute, incessant endeavour to abolish all racial, economic and political inequalities and injustices of the present world system. At the philosophical dimension the true community embodies faith in the vital principles of inner harmony and organic unity of mankind-and-cosmos and of the order, wholeness, and togetherness of existence. Finally, at the metaphysical dimension the true community realizes the truth of identity between the self and the Universal Other or the Community of Communities of which human love is capable, and embodies this truth in every goal and striving of human life, in all interpersonal relations and values. Man's ontic fulfilment rests on his belongingness to a single community of cosmos common to all. The early Upanishads of India teach, 'The cosmos is a single nest for mankind', while Heracleitus of Greece asserts, 'The waking have a single cosmos in common', laying the foundations of the edifice of Indian and Western thought respectively.

It is because man is estranged from his real Being that the community he experiences appears as coercive, punishing, rewarding. The perverted form of community is the socially conditioned, packed, drilled, dumb-driven crowd, mass or collective, founded on the impersonalized It rather than on the universal Thou or the We. This alien It makes him forget

the true community, the authentic communion, interchange or interfusion of self and the other. Conversely, the egocentric, unsocial, aggressive man who, due largely to childhood conditioning to maternal rejection, fear and anxiety, had been denied the opportunity to develop normal dispositions of love and self-transcendence cannot experience the true community nor internalize it. None the less the community or the Universal Other is his own essential, indivisible, transcending self. His knowledge of community is knowledge of his own real self, ever transcending and universalizing. In high civilization child care, social education, art, religion and metaphysics are all harnessed to sustain, deepen and intensify man's self-knowledge-with-community, bringing about the efflorescence of his affiliative disposition into creative, universal love and compassion, and the extension of his community into the community of communities.

There is an inescapable ontological quality about what happens between man and community, and which is glossed over by modern psychology and sociology. The acknowledgment of true community as an ontological notion by the social sciences can alone resolve the profound moral crisis of the age brought about by the universal polarity between individualism and totalitarianism, freedom and necessity, liberty and order, solitude and sharing, self-actualization and self-transcendence. Communion or community is never made by law or force, nor stipulated by contract or agreement, but is born in the minds and hearts of men, correcting, interpenetrating, fusing and completing them. Contemporary man's authentic understanding of himself in relation to his open, unlimited values and community can alone rescue him from both his prevailing cosmic anxiety and homelessness, and his loneliness and terror from the collectivized civilization.

The social and ethical philosophy of community from this viewpoint marks a definite progress from the psychologism of the current individualistic view of the self and the mechanical determinism of Dialectical Materialism. It is neither man's atomized, unrelated, subjective self nor his socially directed and regimented self, but his free, transcending, evaluating self-in-and-with community that defines and constitutes personality.

Man is most fully transformed into personality by the true community—the community of communities.

The concepts and methods of both an onto-psychology of personality and an onto-sociology of community are yet inadequately developed. The self's relation, inclusion and communion or encounter with the Universal Other will have to be acknowledged as not merely regulative but as actually constitutive, just as the true community of communities recognized as the primal category of human reality.

It may be recalled that both liberal democracy and scientific socialism, individualism and totalitarianism originated from ontology. The social crisis of the age can be understood and resolved only by a new ontology of community, with the stress of centrality of the self-in-communion in philosophy itself and in the cosmos apprehended by it. In the West the older dichotomies of man and nature, mind and cosmos, self and non-self are not so sharp in philosophy today as in the past, while the Eastern philosophical tradition roots itself in the unity, wholeness and continuity of self, fellowman and cosmos. This unity of ontic being-and-becoming-with-cosmos in both solitude and revitalized sharing, interpreted in psychological, moral and spiritual terms, is basic in our present treatment. Ontology posits the antinomies of existence and Being, self and community-as-cosmos as harmonized in an ultimate unity. Being is ultimately one and therefore man's irrefragable ontological bond to the ideal community of communities. Community is the proper word which spells the unity of kind with kind as the primal ontological category. Once this unity is grasped the relations of the various parts or units of the community undergo a profound transformation of values and possibilities.

True, open and universal community or *communitatus communitatum* ever moves onwards, integrated into a single totality of more and more harmoniously related and enhanced values and possibilities of man and cosmos. The creative, harmonizing principles that mould, direct and forecast the nature, goals and values of the human self—the microcosm—embody at another dimension the ultimate future-directed laws and directives of evolution of the macrocosm itself.

In a previous volume *The Dimensions of Human Evolution*:

A Bio-philosophical Interpretation I have explored the creative, integrating and harmonizing principles of life, mind and society in evolution at successive dimensions; while in both *The Philosophy of Personality* and *The Dimensions of Values: A Unified Theory* I have stressed the interpersonal nature of human existence and transcendence, and the unity, mutual involvement and fusion of all values and possibilities. The present book endeavours to use and develop the same contemporary seminal idea of the open human person-in-communion for the understanding and interpretation of human communion and community. In our view this has become undoubtedly a crucial problem not merely of psychology and the social sciences but also of philosophy today.

I have utilized in this volume materials from lectures which I delivered from time to time at different Departments in the University of Lucknow, and at the Ramakrishna Mission Institute of Culture and the Indian Institute of Historical Studies, Calcutta.

I am thankful to my pupil, Dr S. C. Varma, for the preparation of the Index.

RADHAKAMAL MUKERJEE

University of Lucknow
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CHAPTER I

MEANING OF HUMAN COMMUNITY

Man's Impulse and Capacity to Enlarge His Cosmos

MAN'S ROLE and experience in the cosmos have in his contemplative vision varied from epoch to epoch, and with this the meaning of human community in evolution. The Atomic Age which *Homo sapiens* has now entered is fateful for his unprecedented advance or his total extinction. Human goals, values and behaviour are largely socially conditioned and canalized. Some of these goals and values today threaten the continuity of the human species through the social conditioning of vast emotional masses of humanity to mutual jealousy, anger, hatred, and conflict. The genetically derived human impulses and emotions of aggressiveness and destructiveness that cannot be adequately or rationally inhibited and controlled add to the unpredictable danger of mankind. This is because the human animal is, relatively speaking, a new species, only from fifty to one hundred thousand years old. Biologically, his evolution still remains an *open* question. But psychobiologically *Homo sapiens* is not the human animal. He alone among the animals creates his own environment. This may be an open, unlimited, favourable environment, viz. mankind-and-cosmos or a closed, atom-bomb-wielding, hostile environment. Thus can he make his fateful choice in the Atomic Age of influencing his further evolution or extinction by way of either developing or distorting his self-growth and maturation or through extension or reduction of his cosmos.

Precisely because *Homo sapiens* is deficient in organic and instinctual adaptation to his prescribed, narrow cosmos, he can enlarge its range and depth indefinitely. The psychological adventure of *Homo universalis* is superimposed upon the

precarious biological status of *Homo sapiens*. *Homo sapiens* is experiencing through this age of major crisis the pangs of psychological metamorphosis or rebirth into *Homo universalis*—a product of both changing biological, social and cultural conditions and values unknown in his past career.

Man has to wage a triple struggle for his survival: first, against his excessive hereditary endowments of sexuality, rage, and aggressiveness that have become biopsychological misfits and handicaps in the Atomic Age; second, against the excesses and deviations of high intelligence and intellect that have overshot their mark and impede the growth of universal love and compassion, aesthetic communion and mystical ecstasy—cement and mortar for war-weary mankind; and third, against cultural closedness and provincialism that are sharpened today by ideological dogmatism as well as by the economic and political power complex among the nations and that go against the agelong universalist myths and traditions bequeathed by the privileged epochs in world history. Contemporary man's history should strengthen his evolutionary trend by enlarging his communication and communion and extending and deepening his cosmos, making it more relevant to his meanings, values and possibilities.

One Cosmos, One Community

Normally man ever expands his cosmos and its resources for the deepening, enrichment and expansion of Life, Values, and Community in a continuously creative, transcending process of evolution. The philosophy of community envisions it as the pattern of One Cosmos, One Community. This widens the prospects of human evolution for both individual and species within an overall unity of world science, communication, and civilization.

Man can, if he chooses, surpass both himself and his evolution. He is the supreme synthetic product of the stuff, forces, and qualities of the cosmos—the hub of cosmic evolution. At the same time his transcending knowledge, love and imagination invest him with the capacity of controlling and directing cosmic evolution and realizing more and more the possibilities

of himself and cosmos in fruitful and significant symbiosis or interchange. The philosophy of community means a profound study of the unforeseeable role of man in and with community and cosmos, of the values and potentialities of *Homo universalis*.

Man's evolutionary goals, values, and strivings can realize the wholeness, freedom, and transcendence of his real self only when he is not alienated from the cosmic-and-real in its unity for the human community at large. There is a dual movement of human values. Values descend from the cosmic and the transcendent dimension and infiltrate into the partial and immediate goals and objectives at the biological and psychosocial dimensions. Values also leap upward from the instrumental and existential to the ultimate and the transcendent dimension. Through this ceaseless alternation the dignity and worth of human transient existence are verified and the finite human community participates in the purposes of the universal and transcendent cosmos as the community of communities. The human self, values, and community all inevitably pass through their ever-recurrent tensions and fulfilments in the framework of the double possibility of making themselves fragmentary, isolated, and mortal or enjoying wholeness, immortality, and transcendence. In man's blind and tragic mortal existence, his self, values, and community are most intimately conjoined together in the achievement of their unity rather than disharmony, of their universality rather than fragmentariness, of their fullness rather than emptiness, of their transcendence rather than their actuality. This is the total human achievement of one cosmos, one community, within the limited bounds of the finite environment and society.

Organic Interfusion of Self, Values and Community

The age-long intellectual experience of mankind is that the unity, universality, and transcendence of man's self, the accrual of his ultimate, universal values and the unlimited extension of his single, personalized cosmos, the community of communities, go together. At the peaks of his moral and spiritual adventure he realizes the unity and continuity of himself with

mankind, cosmos-reality, or God and finds unsuspected and perennial love, beauty, and goodness in the heart of all things in the cosmos, of all human relations. Then there can begin the ministerings of man to man in reverential spirit that surpass the boundaries of race, colour, and creed, cover vast regions of their infinite care and responsibility and transform finite man into a participant in some measure of the cosmic or absolute life, and human history into the order of a cosmic or divine country. The Atomic Age is also the Age of Mankind and Cosmos. In and through unforeseen, worldwide hazards in his life history, *Homo sapiens* has begun to reshape himself into a higher dimension of hominization—an emergent *Homo universalis*.

If the modern ecology of *Homo sapiens* restores the human animal to the community of mankind and to the vast, harmonious plant and animal communities that surround him, both modern psychology, under the guidance of Mead, Kurt Lewin, Murphy, and Sullivan and process philosophy and metaphysics, expounded by Whitehead, Hartshorne, Buber, Hocking, and Macmurray, insist that the human personality involves an organic relation to fellowman, to community and to cosmos as a whole, the warping or sundering of which is an index of immaturity and abnormality. Not merely does no man exist or know himself except in the presence of fellowman but his knowledge of the cosmos is also socially conditioned and shared. As Hocking remarks:

I do not first know my physical world as a world of *objects*, and then as a world of *shared* objects: it is through a prior recognition of the presence of Other Mind that my physical experience acquires objectivity at all. The objectivity of nature is its *community*.

Again, within 'experience'—and what Plato and Descartes and Kant had failed to find there—(there) is an *intersubjective Thou art*, inseparable from each subjective *I am*, serving to bind their several experiences together in such wise that the loose suggestion of a shared experience with an identical object is defined and confirmed. The idea of a literal consubjectivity toward a common world object is realized.¹

¹ *The Coming World Civilization*, pp. 31-32.

Human experience is community experience. Human psychology is community psychology.

Community and Society

It is man's interpersonal relation, his concrete, enlarging communion with fellowman, his life of ceaseless symbolic interchange, valuation, and judgement that transform his narrow and limited self into open and complete selfhood in and with open and full community. In Western social and political thought both the terms 'society' and 'community' are used. The former is usually reserved for those forms of association characterized by impersonal and pragmatic relations, while the latter refers to those contrasted forms of association based on positive personal relations as bonds.² Such a distinction is meaningful and relevant because of the peculiar social history of Europe where more than the natural, spontaneous forces of social cohesion and integration, external force and pragmatic necessity brought about the unity of societies and nations. Any human society is, however, constituted and sustained by common values, loyalties, and devotions and becomes moral in this measure, moulding and transforming the human into the ethical animal. Its integrity is defined and focused by common goals, purposes, and faith of the human persons comprising it. Western political and social theory would largely identify society with the State and attribute its necessary unity to law backed by power or threat of punishment. The modern Western concept of the human community is as mechanical as the Cartesian world of discrete, atomic, unrelated human selves. Hardly does the West adequately emphasize the biogenic or psychogenic unity of the individual-in-and-with the community. The community is obviously an inherently meaningful and purposive unity of persons refuting both Hobbesian and Rousseauian conceptions of human nature. Selfhood is neither negative and egocentric, nor pragmatic and opportunistic.

Aristotle, the father of Western social theory, observed: 'Man is a political (i.e. a social) animal.' He was the first

² Macmurray, *Persons in Relation*, chap. VI.

Western thinker to stress the pragmatism and opportunism of the human animal achieving his humanness due to his life in the *polis*. But man is far different from the ant and the bee as his community is different in kind from the ant colony and beehive. When Hobbes, the founder of modern political philosophy, stressed the mutual fear and aggressive mode of behaviour of the individuals who compose society, he also overlooked man's essential impulses and capacities of affiliation, communion, co-operativeness, and transcendence. When Rousseau declared, 'Man is born free but is found everywhere in chains', he on the contrary exaggerated the animal disposition of man as the bond of human community and completely disregarded the dynamic reciprocity or interchange between human impulses and human institutions. Selfhood is as much moulded, stimulated, and fulfilled by the human community as the human community is rooted in the individuals' positive self-identification, empathy, and appreciation which unite them as a group. Neither the Hobbesian view of the community based on constraint nor the Lockean or Rousseauian postulation that it is based on consent or contract does justice to the communion, interchange, and interfusion between self and the other that underlie normal human growth and self-actualization and to the positive sharing of fellowship, inseparable from the community, whether primitive or civilized.

The judgement of Edmund Burke, the founder of organic political theory, is wiser and shows real insight. 'Commonwealths', he truly discerned, 'are not physical but moral essences.' He termed the state a community whose goals can be reached only through the labour of generations and is thus 'a partnership not only of the living but one of those who are living, those who are dead, and those who are to be born—a partnership in all the sciences and the arts, in all virtues.' He writes:

In the state of rude nature there is no such thing as a people. A number of men in themselves have no collective capacity. The idea of a people is the idea of corporation. It is wholly artificial.

As he declares, 'art is man's nature', Burke is a strong cham-

pion 'of the power of feeling, the intensity of instinct, or anything else that happens without reflection' in the community.³

The Community of Mankind

Burke deeply understood the strength of man's impulses and emotions and his moral values, virtues, and devotions in the making of his political order and social life, spoke of 'the great mysterious corporation of the human race' and in a little read passage asserted:

We have obligations to mankind at large which are not in consequence of any special voluntary pact. They arise from the relation of man to man, and the relation of man to God, which relations are not matters of pact. On the contrary, the force of all pacts which we enter into with any particular person or number of persons, amongst mankind, depends upon these prior obligations.⁴

Such moral obligations to the race reflect the unshakeable moral order which comes from God, the 'great Master, Author and Founder of Society'. The spirit of religion, according to him, is not only an essential ingredient of the community and the State, but also underlies the continuity of the community of mankind which at one time is never old or young but ever moves on.

Mankind's moral and cultural evolution records the resourceful, evaluating, transcending self of man ever actively entering into a widening and deepening sphere of personal relations between all possible selves. It gradually subordinates egoism and reciprocal fear (Hobbes) and surpasses contractual bonds (Locke and Rousseau), and achieves liberty and reason, equality and love (Burke) in the nexus of dynamic relations of communion. The self in and with the community creates, maintains and deepens the community of persons and enlarges it without limit by subordinating and superseding the negative and coercive motivations of fear, egotism, and aggressiveness of the other and strengthening the positive and creative motivations of affiliation, love, compassion, and trans-

³ Barth, *The Idea of Order*, p. 45.

⁴ *The Works of the Right Honourable Edmund Burke*, II, p. 79.

cendence. Thus does the community become identified with the universal community of communities that can achieve the full and complete actualization and transcendence of self. For selfhood is so constituted that it must include and encompass all other selves for its fulfilment.

Meaning of Communion at Different Dimensions

Selfhood is an open system of communion with other selves—a pattern of his extending interpersonal communion, roles, relationships, and values, learned in infancy and consciously maintained and developed throughout life as states of creative love and goodness, universal altruism, and compassion. Such are the ways of his normal psychological development and maturation through communion. Communion, *psychologically* speaking, demands and safeguards the full freedom, creativeness, and self-transcendence of the individual essential for his self-actualization. It implies that the uniqueness and adventure of both self and the other are acknowledged and assured for the purposes of self-actualization and self-expression through mutual love, sharing, and compassion beyond bounds—a ceaseless striving after the universal community as unity, wholeness, and transcendence.

Morally speaking, communion involves commitment and responsibility of self for the other in the process of self-actualization. The Kantian moral principle, 'Never do to another what you will not have him do to you', is negative and coercive. Human commitment for fellowman and his actions is a basic moral principle, derived from the positive human trend of communion, love, and self-transcendence that Kant undervalued. It is communion which transforms the Kantian moral postulate into the essential nature and striving of man manifest as regulative authority, and leads to boundless care, devotion, and self-sacrifice for the community 'beyond duty'.

Lastly, communion implants the ultimate and eternal meaning of the cosmos-total or Being into each human person as love, goodness, and compassion. Its final dimension is ontological. Living in communion can become *ontologically* complete only with the man's intuitive knowledge, through

communion extending to human community as a whole, of the presence of the Thou in himself and in all fellowmen. As Buber remarks:

He who existentially knows no Thou will never succeed in knowing a We. This is no longer a matter which concerns the Small circles that have been so important in the essential history of man; this is a matter of leavening the human race in all places with genuine We-ness. Man will not persist in existence if he does not learn anew to persist in it as a genuine We.⁵

Communion is focused not in individual heroes and leaders, nor in multiple groups and institutions, nor, again, in the ramifying, tenuous web of interpersonal relations that fortuitously bind, but in the Thou, the Universal Other or cosmos whose felt presence interpenetrates, welds together and transforms human beings. In the circumscribed niche and vocation of man's life and in the immediate demands of his social routine, it is only through communion or the authentic We-ness that he can rise to his ontological wholeness, freedom and transcendence.

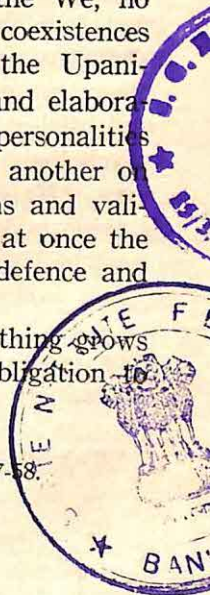
Compresence and Transcendence

It is real community or communion with other persons which transforms them from an It into the Thou or the We, no longer impersonal objects but real beings (*sat*), coexistences (*chit*), and coecstasies (*ananda*) according to the Upanishads. It is not objectivification or building up and elaboration of an impersonal world but the communion of personalities which long to live, participate, and fuse with one another on the transcendent, suprarational plane that confirms and validates both the self and the community, banishing at once the former's isolation and alienation and the latter's defence and opposition.

Communion, love, or participation in being and thing grows and deepens infinitely in association with, and obligation to, Being and beings. Jaspers remarks:

⁵ 'What is Common to All', *Review of Metaphysics*, 1957-58.

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In the simile of participation is stated that the subject takes in, as it were, something of the object—not, to be sure, its material reality, but its essence. Whereas in the outerworld things and organisms affect, touch, destroy, devour each other, knowledge represents the entirely different relation of a boundless expansion of the thinking subject without being *co-ipso* an extension of its powers over things. Participation is the simile for compresence, assimilation—this puzzling phenomenon of being together with all things of this world and, at the same time, transcend them as a thinking being.⁶

The contemplative self of man achieves its ontic status and fulfilment through transcendence and communion or compresence in the deepest recesses of the Thou and the We. Here all beings and things are fused together and participate in the self and the self fuses with and participates all beings and things. Each self has its own life but a life comprising the community ever enlarging itself with the extending boundaries of the self. Such is the authentic meaning of community or communion on the supralogical plane. Each thing or being is animated with the impulse and capacity of communion. All are parts of an all-pervasive community of being in which, in the words of Whitehead, the principle of 'all-togetherness' and 'simple location' proves fallacious.

Communion is thus basically an *ontological* rather than a psychological and sociological concept. True community comes from man in and with the Universal Other, the We or the Community of Communities. Through ontological contemplation, love and communion, he lives and strives beyond himself and thus remakes both his inner and outer community. The inner and outer cosmos of man are in some measure isomorphic and dialectically related to and 'cause' each other, as the psychologist Maslow puts it. The good, loving, and universal man (*Homo universalis*) and his universal community of cosmos make each other.

Building up the Community of Communities

The creativity and transcendence of man's self are towards realization of the unity and solidarity of the universal com-

⁶ *Wahreit*, 238.

munity, the identity of the I, the Thou or the Central and Universal Other and the We through the totality of the self's value commitments and experiences. Self-growth, maturation, and transcendence are the same as the qualitative improvement of human intrinsic, universal and transcendent values that comprise a fundamental unity in the universal community. The evolutionary stream carries along and directs human evolution towards the fusion of the human person in the community of communities. Only such mutual interfusion and interpenetration through altering the relations of men who are aided in the realization of their values and possibilities by fellowmen can transform the limited human into the unlimited, transhuman community. Human communion virtually creates something in cosmic evolution which otherwise would not simply exist—the universal man and the community of communities. Human mind pushes forward in the present age to actualize a new evolutionary pattern with a depth and richness of quality and comprehensiveness and grandeur of scope unknown in the past—the maturation of *Homo sapiens* into *Homo universalis* fulfilling and surpassing himself in the *Communitatus communitatum*.

No doubt the human person can be vastly extended, enriched and refined if he can travel as he desires from one dimension to another, giving up the fixations of the space-and-time-oriented human animal and the compulsions of social roles, relations, and institutions in particular societies and cultures. By extending and transcending himself, by having a detached look at his capacities, values, and potentialities in the context of cosmic meanings and values, he can choose the maximum of his possibilities for self-actualization and self-transcendence. Personality-in-communion, with his reason controlling his co-operation with fellowman and aiming at absolute truth and rightness, and with his compassion for fellowman aiming at universal altruism and absolute goodness is the fulcrum of the evolution of man, both as individual and as species. Universal compassion bears witness to the immediate devotion and commitment of the finite human self and evolution to cosmic purpose and participation and to Reality or Truth as underlying the Law or Order of the

cosmos. With insatiate compassion man can build up the ultimate *community* of *communities* which is the cosmos, and thus finally overcome his self-alienation with associated sense of isolation, anxiety, and distress. Finite man achieves his full majesty as he finally merges in the other, identified with the Central or Universal Other. In human sentiments, values and evolution at their deepest and subtlest all social and moral boundaries disappear, and entire mankind and cosmos are involved. The universal community, the *Communitatus communitatum*, illumined with the glow of claim, tireless, universal love, and compassion that indeed mark and measure its quality is never perfect; it ever recedes and transcends itself. Such a picture indefinitely pushes forward the process of human evolution and the growth and completion of *Homo universalis*.

Organismic Unity and Continuity in Cosmos

It is neither physics nor chemistry, but biology with its grand and comprehensive principle of evolution, which today provides the fundamental framework of all scientific knowledge of life, man, and cosmos, freed from the Newtonian and Cartesian incubuses of determinism, physicalism, and materialism. Ontic psychology, focused in the concept of the self-in-communion with cosmos, with its principles of self-transcendence, compassion, and striving for unity, wholeness, and harmony in mankind and cosmos, provides the explanation of evolution of man and cosmos. The principles of ontic development and of psychological functioning also resolve many old splits and dualisms such as self and cosmos, the outer and inner world that Cartesianism imported into Western thought. Ontic psychology finds these opposites and dichotomies as immature and near-pathological patterns of thinking, the universal dialectic of self-actualization and self-transcendence abolishing these. It also introduces a 'prophetic' element in social knowledge guiding and directing self, society, and communion towards freedom, unity and harmony at the transcendent dimension—the community of communities, the total Reality that fuses the inner being of man with the outer world of nature.

The transformation of the human person-in-communion and his momentous social changes in the Age of Mankind and Cosmos will lead to profound philosophical reorientation and re-evaluation. The creative, universalizing principles in his life, mind, and values and the fundamental laws of organic and inorganic nature will be found to be logically coherent. At all dimensions of organization, matter, life, man, and values, the conception of wholeness, unity, organismic continuity will comprise a new hypothesis of the nature and structure of Reality. *Homo universalis*, in whom the principle of universality inherent in all individuality is epitomized, will no longer be a mere spectator but a living participant in Reality in its togetherness, osmosis, and contemporaneous growth.

CHAPTER II

PSYCHOLOGICAL ROOTS OF UNIVERSAL COMMUNITY : LOVE AND COMPASSION

Neglect of Social Impulses and Strivings by Modern Psychology

THE VARIOUS schools of psychology in the nineteenth century hardly recognized, or were concerned with, man's impulse and capacity for sociality, love, altruism, and self-transcendence. Psychobiologically, the human child can survive only in the mammalian family with its bi-parental love and solicitude for it stemming from the depths of man's simian nature. The physiologically retarded, insecure child, completely dependent upon the mother, is also equipped with a repertory of impulses and dispositions to receive and reciprocate love, care, and solicitude from the mother. Breast-feeding and cuddling, which are tremendously satisfying for both the child and the mother, comprise the organic foundation of development of feelings of ego-attachment, extension, and transcendence that constitute a part of the human genetic equipment. The dynamic reciprocity between the human mother and child represents the psychobiological matrix of articulated and structured social sentiments, values, and aspirations that have moulded and directed human advance.

When sociality, however, was first studied by psychology a strong but inchoate gregarious instinct was postulated. McDougall and Trotter in particular stressed man's innate gregarious disposition and herd impulse. In sociology Giddings, Tarde, Kropotkin, and Geddes delineated in the social life and development of man the operation of such desires and sentiments as consciousness of kind, imitation, mutual aid and sympathy that safeguard human solidarity. But none of

these thinkers indicated the precise processes of man's transformation from a selfish and egoistic creature to a highly sociable and altruistic being.

These are all vague, blanket conceptions and could not stimulate the study of social impulses, feelings, and strivings. The dominant, basic behaviouristic approach in psychology stressed man's egocentricity rather than egoaffiliation and neglects the role of tenderness and creative sympathy and altruism in human development and social integration. It also disregards his capacity for learning in motivation and behaviour, the genuine transformation of desires and impulses in the raw into intentions, sentiments, and values that become ingredients of his complex social habits and behaviour. Behaviourism on the whole postulates the human being as functioning atomistically rather than integrally, and biologically and asocially rather than morally and socially. Another fundamental approach is that of Freudianism which in its identification of human attachment with sexuality roots itself in the raw biological self of the mind's underworld—the kernel of its unconscious. It also entirely neglects the process of learning and the hierarchical organization of transitory and explosive drives into a rational pattern of interests, strivings, and values.

Learning and the Other-Regarding Sentiments

Much of man's learning comprises socialization that is an aid to individual adaptation; while the growth and maturation of his affiliating or other-regarding desires and sentiments that establish, strengthen, and reorient his social relations in all their range and depth are also measures of his mental adequacy, productiveness, and adventure. No individual can fulfil his true role in his milieu only with his childhood eccentricity and selfish love. Affiliation, extension, and transcendence comprise the core of human growth, channelized and directed by unselfish, creative love and social attachments. These latter enable him to rise from the given biological situation to the social and the ideal, or transcendent, dimensions.

The growing, maturing man's self is distributed between the biological, the social, and the ideal or transcendent dimensions

with a hierarchy of interests, goals, and values, including the loves, affections, and attachments of adulthood. The human being, apart from the social group, is nothing but the biological self that left without the essential psycho-biological care, solicitude, and tenderness which 'mothering' implies cannot move upward to higher social dimensions and strivings. It is the reciprocity and interdependence in the group that mould the biological self into the multidimensioned, forward-oriented social self. The latter is a set of social relations, functions, and values, a pattern of structured loves, affiliations, and sentiments.

The Developmental Trends Towards Affiliation

Obviously a school of psychology which treats of man as a rat or dog in its complete physical isolation in the laboratory and not of man in his social world, and gives inadequate attention to cohesion, affiliation, and transformation, approximates his social relationships to the simple and stereotyped patterns of animal needs and instincts. Man's forward-directed mental organization, however, progressively achieves his self-identity, self-transcendence, and affiliation with humankind. Both the stimulus-response model of behaviourism and genetic psychology and the Freudian model of inborn aggressiveness and destructiveness, fused in sexual impulse and behaviour, and of the constant tension between the biological repressed ego and the socially responsible ego, have apparently contributed to misdirect genetic psychology along wrong channels. The remarkable contribution of the Freudian depth psychology in its discovery of the unconscious elements in the self, represented by the repressed ego, has been of no avail in the exploration of the self's natural capacity and spontaneous preparation for phantasy, play, productiveness and cohesion, its unconscious developmental trends towards affiliation, love and transcendence in the total personality structure. This has of course been due to the fact that the development of classical Freudian psychoanalysis has rested on the findings of the clinics resorted to by psychologically inadequate, sick, and maladjusted human beings.

*The Institutionalized Child's Inhibition and Distortion
of Normal Sociality*

Though modern psychology on the whole has neither acknowledged nor carefully studied the basic dispositions of human love, self-transcendence, and mankind-consciousness in human nature, many contemporary child psychologists, paediatricians, and educators such as Bowlby, Spitz Goldfarb, Maslow, and Bender have stressed that the human child is not born ego-centric, nor is dominated by aggressiveness and destructiveness, but that the impulses of hostility and aggression are largely by-products of urbanization and industrialization. These are linked with hospitalization and eschewing of breast-feeding and physical contact between mother and child.¹ Bowlby notices several stages of the infant's deprivation and behaviour consequences when he has to make a prolonged stay in a hospital or an orphanage. The first stage is one of protest and loud crying of the child evidently expecting the mother's return and solicitude. As the child's separation is prolonged he goes through further stages what Bowlby calls, 'despair and denial'. At the stage of denial the child often seems placid and well adapted. But the adaptation has been made at the cost of the normal development of communication and social behaviour. Barnett considers this as 'the calamitous result of failure to satisfy a need which is not yet recognized in the textbooks'.² The impulse and capacity to communicate is basic for man. Its deprivation in infancy inhibits not only the normal growth and integration of the social impulses and capacities but also the spontaneous adaptation to the world of reality.

We give below two typical findings, one of Lowery and the other of Goldfarb, stressing that hospitalized infants become emotionally crippled for life. According to the former such infants 'undergo an isolation type of experience with resulting isolation type of personality, characterized by unsocial be-

¹ See in particular Bowlby, *Maternal Care and Mental Health*, and Spitz, *Hospitalism in the Psychoanalytic Study of the Child*, vol. I.

² Barnett, 'Communication in Animal and Human Societies' in *Darwinism and the Study of Society*, p. 148.

haviour, hostile aggression, lack of pattern for giving and receiving affection, inability to understand and accept limitations, much insecurity in adapting to environment. These children present delays in development and intensification as well as prolongation of behaviour manifestations at these levels. At the time of transfer (to a foster home), the children are at a stage when they can form only partial love attachments, hostility and aggression are at a peak; egocentricity is marked, and they do not recognize the individuality and needs of others. They are unprepared for, and unequal to, the demands and limitations of a family setting. They are exposed to attention and affection in excess of anything they have previously known, and react excessively either by extravagant behaviour, negativism, or both.³ William Goldfarb observes :

Under normal circumstances, early dependency becomes the constructive basis for the development of a growing and secure sense of independence. In other words, independence is a positive and mature adaptation based on secure grasp of the self in relation to other people. This is to be differentiated from the isolation reaction of the institution group, for the latter reaction represents defensive adaptation to a confused, hazy, and thus fearful grasp of one's relationship to the world of people and things as well as to inadequate methods for meeting reality.⁴

Maternal Rejection Detrimental to Human Growth and Cohesion

The psychologist Paul Halmos postulates that human abnormality and trend towards death and destruction are derived from failure in the principle of social cohesion in the life history of the child, so that the latter becomes excessively demanding and compulsive. He states:

Continued or repeated interruption of physical proximity between mother and child or 'emotional rejection' of the child by the mother, is a condition that harms survival of the individual and the group. The

³ 'Personality Distortion and Early Institutional Care', *American Journal of Orthopsychiatry*, vol. X, 1935.

⁴ 'The Effects of Early Institutional Care on Adolescent Personality', *Journal of Experimental Education*, vol. XII, 1943.

first criterion of abnormality lies in a rupture in the transmutation of cohesion into love.⁵

Disorders of child training, accordingly, hinder the development of mutual trust, mating, and normal affiliative dispositions and behaviour in the family. Halmos's comprehensive outlook and treatment suggest that the conditions of human individual and group survival rest, first and foremost, on the growth of meaningful, reciprocal human relationship in the family. Throughout the Western world the institutionalized child is uprooted from normal protecting and supporting bonds and develops emotional imbalance marked by attention-seeking behaviour combined with aggressive behaviour. The whole adjustment of the child to its inner self and the outer world now proceed on a psychobiologically maladaptive and deviant track. As Goldfarb summarizes:

The institution child thus establishes no specific identifications and engages in no meaningful reciprocal relationships with the people. The basic motivations to normal maturation and differentiation of personality are absent. Paucity in content and organization of both intellect and feeling follow. The ego structure is primitive and undeveloped. Both the 'I' of the inner life, and the 'It' of the outer life, are crippled.⁶

Obviously, the institutionalization of the child, sometimes called 'the cold fish', in the West, has become deleterious to human growth, cohesion, and survival. Early fixations in the Western child's character would hinder the development of adult natural affiliative dispositions and trends; while the infantile complexes of guilt and repression would inhibit the growth of a creative, generic adult conscience with its code of universal respect of the worth and dignity of all fellowmen. Underlying the growth and maturation of personality in the major civilizations of the East is the schemata of values that aid integration and affiliation of the self and creative adjustment to fellowman and cosmos in terms of universal meanings

⁵ *Towards a Measure of Man.*

⁶ 'Psychological Privation in Infancy and Subsequent Adjustment', *American Journal of Orthopsychiatry*, vol. XV, 1954.

and values and the feeling and fellowship of neighbour, kin, or humankind.

*Western Social Conditioning to Loss of Self-
extension and Self-expression*

In Western culture the processes of social conditioning and canalization from childhood through adolescence to youth have become such that the social impulses and dispositions of human nature are deployed to deny, warp, and pervert self-extension, love, and co-operativeness, leading the Western man, in spite of his remarkable advances in science and technology, to the brink of mental breakdown and disaster. He is apparently less endowed with tenderness, altruism, and goodwill than the Eskimos and Australian aboriginals.

There are three steps in this fateful psychological process. Western culture stresses certain sophisticated goals and values that become set in early life and prove incompatible with, and maladaptive to, adult biological and social needs, goals, and strivings. The stereotype of the exclusionist rather than the affiliative self-image interiorized by the child and the adolescent through indoctrination and social conditioning hinders the normal development of man's social interrelations. This was first trenchantly pointed out by Trigant Burrow:

The normal individual, like the neurotic, (is) constantly thinking and acting in terms of his individualized self. He has established an image of himself as an isolated unit of behaviour with private values, wishes, and motivations, and this image dominates his social interrelations.⁷ Man's relation to man becomes disordered to the conditioned artificial affects and prejudices of the 'I'—persona. This social mood is devious to its core, inciting each person to compete with others in the interest of the self. The principle upon which this devious socially conditioned mood operates is I-versus-you.⁸

The second step is the reduction or abolition of warm personal relationship, love, and intimacy in the overelaborate,

⁷ *The Neurosis of Man*, pp. 405-7.

⁸ 'The Social Neurosis: A Study in "Clinical Anthropology"', *Philosophy of Science*, vol. XVI, 194, pp. 25-40.

overorganized, mechanical-industrial environment of the West, alienating man from the core of his inner self, from fellow-man, and from nature. The growth pattern of normal sociality, love, and altruism receives a serious set-back when the basic institution of the Western family itself ceases to be a nursery of self-identity, self-extension, and self-transcendence and gives scope and direction to competitiveness and aggressiveness. Man, losing his normal protecting and supporting bonds, is overcome by insecurity and anxiety; he denudes himself of individuality in his goals and values and their expressions in order to ground his security on conformity to the crowd or herd. The quantification of Western industrial culture and the stamping of all thought, feeling, and behaviour by herd standards impedes the growth and maturation of normal meaningful, reciprocal interpersonal relations, feelings, and values. Contract and bargain, competition and jealousy invade an ever-enlarging sphere of social relationships in a hostile alienated environment. For the lonely, anxious, 'herd' individual normal impulses and capacities of self-identity, self-extension, and self-transcendence are seriously attenuated. His character structure, warped, distorted, and deficient in the organization of desire, feeling and intellect can no longer validate self-esteem and worth from the miracles of intrinsically enjoyable and inexhaustible self-transcendence, altruism, and love of mankind, nor associate these with his happiness, freedom, and perfection.

The third step is that represented by the gulf in the Western democratic social structure and culture between the accepted and prized goals and values of the community or culture and the modes of their fulfilment by socially approved means. The deprivation or diminution of the dominant values and goals of life for the majority of the population fosters insecurity, hostility, aggressiveness and anti-social behaviour on a considerable scale. Widespread frustration and neurotic anxiety in the culturally induced situation do not give an opportunity to human relations to function as they should, but rather canalize these along illicit and illegitimate channels of fulfilment and expression. In the intolerable social organization maintaining and perpetuating class differentials in the accessi-

bility of acknowledged common cultural values and symbols of efficiency and success, the human being's natural inclinations towards self-identity, self-extension, and self-transcendence and the development of altruism and love for mankind and for God languish.

With the general lapse of warm and enduring creative love, goodwill, and altruism, there is in Western culture a deliberate, almost total, rejection by the modern psychological sciences of the Christian tradition of love, altruism, and charity, their 'flight from tenderness', as Ian Suttie characterized it. What is by-passed by psychology becomes irrelevant in social science that overacts and blinds itself to genuine and spontaneous expressions of self-transcendence and love for humankind met with in all societies and cultures.

Self-Love and Self-Extension in Ontogenetic Development

Obviously, one of the distinctive features of the growth and maturation of personality is the range and depth of the feeling of self-extension, transcendence, and altruism. Modern psychology should recognize this as an essential feature of human growth and maturation, and not antagonistic to self-security, self-love, and self-esteem. The general trend of ontogenetic development may be briefly indicated according to the following successive stages or phases, each with its facilitations and inhibitions of self-growth, self-extension, and self-transcendence or communion. At the first infantile stage the child's isolation from the mother or constant ministration of love, tenderness, and solicitude from her is at the roots of development of an unsocial and egocentric or social and affiliative pattern of selfhood. At about three or four years the child's immediate environment on which he depends for his security, attachment, and belongingness is enlarged. This is the second stage of the growth of selfhood. The normal growing child evolves a texture of mixed dispositions in which early egotism, fear and aggressiveness and love, sociability and self-extension are blended and integrated. The dominance of the affiliative or exclusionist dispositions and sentiments depends on the child and parental situation and training and schooling through the

years of childhood following complete dependency. The process of child and adolescent training in the milieu of parents, teachers and schoolmates revolves round the moulding and channelling of impulses, desires and interests increasingly focused towards the larger kinship—group, neighbourhood, class, people, and nation. The extended and socialized self now identifies itself with the larger social groups and assimilates and internalizes their enlarged, structured loves and loyalties as conscience and faith. In the third stage, the environment of the complex ordered social organization as well as the traditions, symbols, and values of culture in respect of self-expression and self-repression, conscience and desire, creativity and discipline, individuality and universality play an important role in determining for adolescents and youths their open and affiliative or closed and narrow sentiments of socialization. Many adolescents and youths show infantilism and narcissism in their self-love and self-esteem under the impact of threat, frustration, or stress. Others can extend and deepen the processes of self-extension and self-transcendence disregarding their hedonistic inclinations and demands or exclusive group interests and allegiances. They may organize their lives round ideal or transcendent objects and moral and religious values that demand self-discipline and commitment to distant, ever-receding goals of human perfection and easily reconcile self-love, self-satisfaction, and self-esteem with love for fellowman and altruism, continually embracing struggle, privation, and sacrifice for fellowman.

From adolescence onwards, the hierarchy of goals and values of a society or culture comes to be embedded in the character structure with the transformation of naïve dispositions rooted in childhood insecurity and succour. The eventual socialization implies an integration or co-ordination of self-regarding and other-regarding sentiments, love of self and love of mankind that are both dynamic and positive in their expression in the setting of the style of life accepted and the scale of values acknowledged. But the balance of the opposite sentiments is stable or precarious according to the life-history of the individual. 'For self-actualizing people', Maslow remarks,

'there is a strong tendency for selfishness and unselfishness to fuse into a higher, superordinate unity.'⁹

Accordingly, there evolve many dynamic patterns of combinations of self-love and self-extension or altruism, self-consciousness and mankind-consciousness, self-enhancement and self-transcendence. The true 'eupsychic' person outgrows in adult stage the egocentricity and self-gratification of his childhood-orientation and the relatively narrow identities, allegiances and prides of his immaturity, and achieves in congenial groups and mutually satisfying interpersonal relations the transformation of his earlier proud, clamorous, aggressive self into the open, affiliative, transcendent self with authentic and spontaneous sentiments of sympathy, altruism, and universal love.

Growth and Perfection of Universal Love

In the final stage, a true, well-rounded, and mature philosophy of life, grounded in metaphysics, religion, and art, moulds human relations through the stress of the virtues of universal love, benevolence, compassion, self-sacrifice, and reverence. Ontology, religion, education, art, propaganda, and child training are all involved in the full blossoming of universal love — the indefinite enlargement of horizons and the art of insatiate, boundless extension of the altruistic desires in concert with self-love and self-esteem. Many cultures and social philosophies seek to achieve the full potentialities of affiliation and love in enlarging human relations, and build up the personality pattern of *Homo universalis* that embodies the highest expressions of self-extension and self-transcendence in altruism, reverence, and mankind-feeling. These foster and promote the ever-extending, open, affiliative, and transcendent rather than the narrow, closed, and exclusionist self and enlarge indefinitely and undeterminedly its social and moral boundaries.

Unselfish, universal love is rooted in one's capacity more to *bestow* than to *receive* love, and hence in the affirmation of full freedom, wholeness, and transcendence. Love for neighbour,

⁹ *Toward a Psychology of Being*, p. 192.

universal love, and compassion are all creative loves, intrinsically enjoyable with a minimum of anxiety-hostility, possessiveness, threat, and frustration. These give man feelings of personal esteem, dignity, and transcendence, and fashion the most productive and extensive self-image that not only stimulates and promotes his own growth, freedom, and perfection but also helps others towards perfection. Such loves are also always insatiable and yet pleasure-giving, and hence lead the self ever onwards towards more universal love, altruism, and compassion, more autonomy and fulfilment. These are the same and have profound and widespread identical effects as the healthy mother's disinterested love for her child, as the creative artist's noble vision of beauty and the ardent mystic's perfect communion with God. As Buber says:

Love is responsibility of an I for a *Thou*. In this lies the likeness of all who love, from the smallest to the greatest and from the blessedly protected man to him who is all his life nailed to the cross in the world, and who ventures to bring himself to the dreadful point—to love all men.

Universal Love and Ontology

Like deep aesthetic insight and communion and mystical rapport and ecstasy, universal love, altruism, and compassion are essential for the full unfolding and perfection of *Homo sapiens*. Like the former these are life-enhancing and life-validating and hence inhere in the pursuit and attainment of the ultimate, intrinsic values of life and the metaphysical ideals and norms of truth, goodness, beauty, and love. Man's life-with-mankind, his universal love, altruism, and compassion can be nourished only by a true philosophy of values grounded in metaphysics and ontology. This alone can restore a diminished, stunted, or crippled human creature, deficient in love or suffering from 'love-hunger' and seeking its quantitative satisfaction without self-esteem. Identification with non-self, abstract mankind, and cosmos-reality, with moral and spiritual values and ideals of human growth and perfection going beyond and above selfhood, is an unerring, distinctive feature of maturity of *Homo sapiens*. This engenders and promotes a new infinite and

inalienable respect, care, and responsibility for fellowman through an imaginative and empathic identification of one's goods, values, and experiences of life with those of others. Universal love or cosmic compassion represents man's highest care, responsibility, and commitment for fellowman derived as these are from the unity or identity of the self with Being, the Universal Other, or God. Nothing contributes more potently towards the adventure of compassion than ontology defining and aggrandizing the moral consciousness by a proper value-scale with the universal, transcendent values at the top, impelling and achieving the fusion or merger of the self with Being or cosmos-reality.

Unity of Self with Self, a Facet of Unity of the Cosmos

Charles Hartshorne identifies mind with participation, sympathy, or creative love, and 'self-love' with love for other selves, past or future. The only difference between 'self-love' and universal love is in the sort of order and relatedness which the various sympathies establish among themselves. And, according to him,

As the Mahayana Buddhists realized, though perhaps only Whitehead has furnished adequately clear concepts to express the point, the unity of self with self in a single sequence is but a special strand of the relations of *unity, binding* existences together into a cosmos.¹⁰

No system of thought has ever held to the absolute principle of universal love or compassion so tenaciously for twenty centuries than the Mahayana school of Buddhist thought.

In the infinite depth and sweep of compassion, the absolute finality of both love and ontology is simultaneously present. In pursuing love, not as erotic or romantic feeling but as universal love or compassion, man finds the absolute freedom, actualization, and transcendence of the real Being. Universal love leads to the final emancipation of love from subjection to the instability and unreason of the impulsive life and hence the bondage to moral laws and social injunctions, and to its

¹⁰ See Scher (ed.), *Theories of the Mind*, p. 447; Whitehead, *Adventures of Ideas*, p. 271.

assimilation with the Kantian principle of the inner law within and the cosmic law above. It is the pursuit of the absolute and the cosmic whole, final in value and final in Being, a mode of human experience which philosophy must reckon with and from which all of time and all existence can best be envisaged.

*The Conquest of Human Finiteness
by Compassion*

Compassion for humankind can be the sole motivation of man's mind, his identity or unity with mankind-and-cosmos involving infallible truth, infinite sympathy, and ceaseless commitment or consecration. Compassion defines the supreme dimension of self or mind—self-fulfilment and self-transcendence in the absolute, immortal, and inexhaustible fulfilment of values and value potentialities of fellowmen in Being. Compassion is different from erotic love, benevolence, or charity in this that it is an absolutely everlasting, infinite, beyond-human form of sympathetic participation.¹¹ It grounds and secures itself in reverence for life, for man, for absolutely every human being, however ignoble or degraded he may be. The status of fellowman can be best safeguarded in spite of the ineradicable handicaps of heredity as well as the inescapable vicissitudes of life when it is derived from the absolute or Divine life. Compassion is an evaluation and obligation of the self-transcending, reverential mind that achieves a perfect identification with fellowman and invests him with a supreme sanctity and majesty beyond man and beyond society.

Neither love, nor charity, nor self-oblivious sacrifice can be enough in the face of the contingencies, hazards, and misfortunes of human existence. Basically, finite man is a beggar and a prince simultaneously. Compassion is the badge of the prince as he meets his fellowman in the valleys of human wants, inadequacies, and accidents of life. By virtue of the intensification of self-identity and self-transcendence compassion becomes a cosmic passion—a humble, devoted, and in-

¹¹ For a differentiation between compassion and pity or benevolence, see also the author's *The Philosophy of Personality*, p. 135.

fallible participation of the finite self in the infinite life and purpose. Compassion, no doubt, is the final and uniquely adequate appreciation of the accidentalness, fallibility, and contingency of man, yet invested with the maximum value-possibilities for the future.

Once again: Self-insight, self-confidence, humour, moral certitude, 'the courage to be', mystical detachment and boundless horizon of thought, feeling and action are all associated with the goal of compassion focusing universal love and vision and cosmic meaning and responsibility of life. Reverential compassion overcomes the sense of finiteness, creatureliness, and mortality of man. Saturated with a mystical sense it transforms itself into cosmic zeal, constant and undeviating like truth, and all-encompassing and fanatical like love. By virtue of reason, imagination, intuition, and empathy in dynamic interaction with one another *Homo universalis* has not only the sentiment of cosmic compassion but a *life* of cosmic compassion. The Eastern poet sings:

Can there be bliss when all that
lives must suffer?
Shalt thou be saved and hear the
whole world cry?

or

'Entering into all creatures of the earth I solicit their suffering so that all may be happy in the universe.'

Similarly, the Western poet,

Praise the Lord for every globule of human compassion.

Says the Indian mystic poet Saraha:

The fair tree of thought that knows no duality,
Spreads through the triple world.
It bears the flower and fruit of compassion,
And its name is service of others.

Obviously a life of compassion relies on the existence of the entire moral and spiritual resources of social culture, the symbol complex of myth, poetry, religion, and ontology which

is just as essential for the clarification, organization, and channelling of a well-defined attitude of universal love as it is for directive reasoning.

Man's Identity with his Cosmos as Ground of Universal Love

Many psychologists like Allport, Maslow, Fromm, and Frankl today emphasize that the open, transcendent self embodies the synergical fusion of the various instinctual, rational, intuitionial, and kinaesthetic functions.¹² Insight, intuition, self-identity, compassion, and transcendence, all are integrated together for the realization of universal, eternal, beyond-human values and potentialities of self. Self-identity, self-extension, self-transcendence, contemplation of the compassionate self-image in fusion with the Universal Other or Being, and acts of universal love and compassion for mankind or carrying through a cosmic purpose and will, all become significant facets or phases in a many-sided growth and motivation in human personality.

The unity and maturation of personality are satisfactorily achieved through bringing the sense of self-identity and continuity in close accord with extending social meanings and relationships within a context of meanings and values that belong to mankind and cosmos. Rapaport observes:

In animals of lower evolutionary level's the instincts are the guarantees of reality adaptedness; man's drives have lost much of this role, and thus inborn adaptedness is with him more a potentiality than an actuality; processes of adaptation outweigh inborn adaptedness. This potentiality for internalized regulation of behaviour actualizes in the course of the development of the ego, which thus becomes man's organ of adaptation. Hartman goes even further and conceives of the reality to which man adapts as one created by him and his predecessors.

He also finds a close resemblance between Hartman's view and those of Erikson, both of which are of central importance in an integrative approach to human evolution. 'Man is potentially readapted to a whole evolving series of such environments (which) are not "objective", but rather social environments which meet his maturation and development half-

¹² See Allport, *Pattern and Growth in Personality*, pp. 294-96.

way.¹³ At the earliest phase of human development during infancy the social environment is represented by the parents. It is the latter who fulfil the dependent child's needs of proper growth. The pattern of interpersonal relationships that develop during infancy is maintained throughout life. In the clinic the development of the 'transference situation' in which the mentally sick person develops a warm, filial relationship towards his physician derived from emotions originally directed towards his parents, and his mental recovery through the utilization by the physician of such a relationship amply testify to the psychobiological fact that the human individual can mature and develop only when he can live and strive as a part of the whole—the unfolding social environment. A person, who is deflected or withdrawn from his identity and continuity with this general social environment that both gives and receives, denies the claims of evolution and becomes a misfit—a neurotic, psychotic, or delinquent. Erikson's neo-Freudian concept of self-identity which is pertinent here is postulated thus:

The sense of ego-identity is the accrued confidence that one's ability to maintain inner sameness and continuity is matched by the sameness and continuity of one's meaning for others.¹⁴

In Indian ethics the same notion of self-identity in a personalized universe constitutes the ground of universal love: 'As one's own life is dearest to self, so is the life of all creatures of the earth. Good men show compassion to all on the ground of identity of self and the other.' The Mahayana Buddhist ethics has refined the above through the doctrines of identity (*paratmasamata*) and interchangeability of all selves (*paratmaparivartana*). With the equivalence of self and other creatures universal love in turn becomes natural and spontaneous. Asanga, the Buddhist poet-philosopher writes:

The Bodhisattva's love for fellow-creatures is the supreme mystery of the world, or that it is not, since the other and self are for him identical, since *all mankind are to him himself*.

¹³ Quoted in Koch (ed.), 'The Structure of Psychoanalytic Theory', *Psychology: A Study of Science*.

¹⁴ *Identity and the Life Cycle*, p. 89.

Similarly, in the well-known text of Mahayana Buddhism, Santideva's *Bodhicharyavatara* we read:

As a man loves his hands and feet, because they are limbs of his body, so all other living beings have a right to his love, as they are members of the same world of the loving. It is only a habit to regard our body, which does not exist at all as our self; in exactly the same way we can form the habit of regarding our neighbour as our self.

There is an element of mystery in the neighbour or the other self which even the most fervent love, affection, and devotion cannot penetrate. Only the element of compassion or reverence for the neighbour or the Universal Other, based on mystical intuition and empathy, can completely fulfil the aims of self-identity. Universal love in Oriental ethics is rooted in cosmic identity or union in mystical religion.

Maslow considers that man can greatly enhance the unity of his self by learning to avoid affective-intellectual dichotomies and by cultivating the experience of creative immediacy which the human child possesses but the adult has lost.¹⁵ He observes,

The inner-outer split, between self and all else, gets fuzzy and much less sharp, and they are seen to be permeable to each other at the highest levels of personality development.¹⁶

The separateness or oppositeness between self and non-self represents an immature *dichotomous* way of thinking and feeling characteristic of a lower dimension of personality development and of psychological functioning. The truly significant focus of man's maturation and advance is his rational and intuitive capacity for self-identity, self-extension, and self-transcendence, his knowledge, respect, care, and responsibility for mankind and cosmos. The human child's psychological heritage of identity, continuity, and solidarity with humankind, instead of being twisted, dissipated, and disrupted, must be reinforced and deepened by the cultural heritage of his cosmic meanings, values, and strivings in order that the imperatives of human evolution be obeyed, not by-passed or evaded.

¹⁵ *Motivation and Personality*, pp. 214-17.

¹⁶ *Toward a Psychology of Being*, pp. 192-93.

*Man, a Fragment of the Cosmic
Community*

The Western and Eastern psychological goals respectively of self-actualization and self-transcendence, of autonomy and homonomy and of individuation and fusion with the cosmic community seem to converge. Or the goals of Western and Eastern psychology may be considered as antinomic or complementary goals—phases or stages of the dialectical movement of the mind or self. To dichotomize them is to hinder the unity, wholeness, or perfection of personality. The Western goals then appear as transitory glimpses of the absolute, cosmic, and transcendent, yet validative and rewarding. It seems that for the majority of individuals the best way of self-fulfilment or self-perfection is through self-identity, self-extension, and self-transcendence, the involvement of the rational, intuitive, and creative self in acts of oblivious, 'fanatical compassion' for mankind (Hocking) through synergic and symbolic goal fulfilment and world affirmation rather than through passive contemplation and world-flight.

John Donne elegantly observes:

No man is an *Island*, entire of itself; every man is a piece of the *Continent*, a part of the *main*; if a *Clod* be washed away by the *Sea*, *Europe* is the less, as well as if a *Promontory* were, as well as if a *Manor* of thy *friends* or of thine *own* were; any man's *death* diminishes me, because I am involved in *Mankind*; and therefore never send to know for whom the *bell* tolls; it tolls for thee.¹⁷

William James writes in the same strain,

We with our lives are like islands in the sea, or like trees in the forest. The maple and the pine may whisper to each other with their leaves and Conanicut and Newport hear each other's fog horns. But the trees also commingle their roots in the dark underground, and the islands also hang together through the ocean's bottom. Just so there is a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother-sea or reservoir.¹⁸

¹⁷ Devotion, xvii.

¹⁸ 'Final Impressions of a Psychical Researcher' (1909), *Memories and Studies* (1911), p. 204.

The Love-Play between the Finite and the Infinite

Man, at once a finite and infinite creature, who lives and moves in both an existential and a transcendent realm, fuses his self, fellowman, and cosmos in an unlimited Community or Being that encompasses both finiteness and infinitude. For the conquest of the polarities within the self and between the self, fellowman and cosmos and the apprehension of the real, total self or the Cosmic Being, his unique capacity of love, blossoming in universal altruism and compassion, is his supreme and infallible instrument and guide. His transcendent-cum-immanent vision also reveals the innermost nature of the Cosmic Community or the Absolute Being as love. Love is the immediate metapsychical experience and the ultimate metaphysical reality. In the love-play life's basic polarity of finiteness and infinitude is for ever annulled; the finite enters into the infinite and the infinite needs the finite for the very meaning and fulfilment of the Cosmos-process. As a folk-song of Bengal elegantly expresses it:

It goes on blossoming for ages, the soul lotus, in which I am bound, as well as Thou, without escape. There is no end to the opening of its petals, and the honey in it has such sweetness that Thou, like an enchanted bee, canst never desert it, and therefore Thou art bound, and I am, and salvation is nowhere.

CHAPTER III

MORAL FOUNDATIONS OF UNIVERSAL COMMUNITY

The Natural History of Values

THE TRUE place of values in human life and progress can be understood only when we consider the natural history of values, i.e. the psychobiological function of values in orienting and directing the behaviour and evolution of animals capable of mental construction and experience that value-creation and communication involve. For no doubt value-making implies a level of memory, imagination, social learning, and communication that animals with rudimentary mental growth do not show. Animals possess inchoate and inarticulate value-systems because it may be assumed that they have only a dim awareness of the self, the other and the world. Man is unique in his self-imaging, self-scrutiny, and self-and-world-objectivation and valuation. His self-consciousness, language, conceptual thought, and capacity for learning and for integration of internal and external demands enable him to clarify, judge, learn, communicate, and share values, and constantly adjust these in relation to the images of self, fellowman, and the world. Human values ceaselessly change, integrate, harmonize, and stabilize themselves under the impact of man's mind that shows greater freedom, complexity, and educability than the mind of the animal.

The stability, universality, and transcendence of human values, their external embodiment in the heritage of institution, code of morality, and law and their internalization as the individual's conscience, belief, and faith lift human behaviour and evolution to a new dimension. This, indeed, gives the true human meaning to cosmic evolution.

Values as adaptive mechanisms play a significant evolutionary

role in life, mind, and cosmos. Whether he understands or likes it or not, man, as the value-creator and value-transmitter, has now become the agent and guardian of the cosmic evolutionary process. Through his unique qualities of rationality, intelligent foresight, imagination, and intuition he adapts his evolutionary future as much to his biological and psychosocial demands as to his ideal or transcendent values and value-experiences. He obviously dominates in organic evolution and makes his further advances as more than the human animal—the unique symbolizing and moral creature who achieves ideal, transcendent dimensions of social or moral connections.

The Valuelessness of the Social Sciences

The proper study of mankind cannot do without a consideration of its heritage of ideal or transcendent values and value-scale. This is, however, completely disregarded by the various social sciences governed by subjectivism, phenomenalism, and physicalist assumptions and procedures. The latter perpetuate a complete separation of the social sciences from one another and an unwarranted neglect of the unity and wholeness of man and his value-experience. The discredit of human values and value-scale, the divorce between human ideals and norms and social action and policy, and the rigid watertight demarcation between the social sciences constitute together a crisis in the modern knowledge of man and society.

The theoretical framework for the study of mankind should be such that the nexus of valuation can restore the general unity of the social sciences now concerned with the various aspects of his impulses, behaviour, and strivings. The present compartmentalized treatment of social phenomena by the different social sciences with their presumably autonomous, non-interacting fields goes against the human experience that human impulses and values interact and cannot be dealt with in isolation. Hopefully, there is a trend today toward the discovery of the unity of knowledge. The unity of the social sciences comprises a common core of meanings and values based on an interchange and co-ordination of the fundamental notions and methods of the various social studies dealing with man, his behaviour,

and culture. The interdisciplinary approach in social analysis affords the highest promise not only for the unification of the social sciences but also for the definition and clarification of universal values for all mankind.

Social Science and Ethical Values

Rationality in individual behaviour, or intelligence in the social world, consists in selecting and consciously striving for more enduring, harmonious universal values. In fact, mankind not only seeks various relatively stable or institutionalized values, but is always conscious of a universal scale or hierarchy of values. The *definition* or selection of given institutionalized values and the *description* of social relations and behaviour pattern for their attainment are the concerns of the various social sciences. Each social science is concerned with an appraisal of the effectiveness of behaviour patterns in creating, maintaining, and developing values, e.g. family structure for the sociologist, governmental structure for the political scientist, economic organization for the economist and the structure of law for the jurist—are treated by the social scientist as objective data. The social scientist does not pass judgement on institutionalized values, but must take them as given; he may then analyse their effects on social behaviour, and thus treat these values as causes.

Social scientific inquiries, must obviously be concerned with the social consequences of human behaviour. Such consequences are considered as data, but data infused by ethics, since behaviour (unless purely reflex or automatic) is the result of moral decisions made by individuals. Accordingly the social sciences are not only concerned with values as they are presented in the established institutions of society, but also with human choice and evaluation of moral alternatives, i.e. with ethics. Ethics for man should, in the first place, be 'naturalistic' or 'scientific', grounding itself not on blind and rigid conformity to given institutional values, but value-preferences, based on different social consequences of human behaviour, stemming from different alternative and complementary sets of institutional values regarded as social facts. Ethics implies intelli-

gent and far-sighted appraisal of psychological and social facts that are enmeshed with values and value-judgements. In a sense, judgements of social facts and institutions and moral judgements do not logically exclude each other. Ethics, in the second place, is universalist and transcendent, embodying universal values for all mankind. Human history reveals an overall trend of universality in social and moral development, realizing an unlimited, forward-oriented unity and wholeness of mankind.

Moral Values and Ideals in the Ordering of Culture

The social cultural world of mankind should be interpreted from the start as a meaningful, purposeful, moral world. The goals and values of human behaviour are experienced as a result of the processes of social conditioning and learning, and the processes of moral decision-making. From the ecological fitness of the population through social status, economic welfare, and political equality to goodness, justice, and love, human society prizes goals and values of different dimensions or levels. And from one dimension of social adaptation to another values conjoin, integrate, and interpenetrate. Values as such are never felt and prized in isolation, but emerge in diverse social relations, processes, and institutions by which the individual fulfils his desires and goals at various dimensions and the society achieves and maintains its integrity and continuity. Just as wealth represented by natural resources, labour, capital, and tools of production is achieved not as mere material goods but also in terms of the social relations and processes of production and exchange, so man achieves such values as ecological fitness, psychic integration, wealth, and welfare in terms of status and equality in the value system of society. Again, welfare, status, equality, and security are attained together and established as pragmatic norms in the ordering of the culture. Social goals and values of life at successive dimensions often, however, come in competition, disharmony, and conflict. As these are reconciled, integrated, and co-ordinated, genuine ideals and norms emerge. These are the categorical moral ideals and norms of goodness, justice, and fraternity. Moral

ideals and norms are finally internalized and assimilated into the unconscious mechanisms of human adaptation and evolution—man's conscience, belief, and faith. With the assimilation and internalization of norms the process of value-creation, value-experience, and value-transmission is completed.

The Rise of Universal Norms of Culture

The institutional value of wealth or welfare in economics and that of equality in political science are achieved by individuals and classes through the process of bargaining in the market-place of economic and political 'goods' respectively. Political 'goods', like the rights of life, liberty, equality, property, and security are neither more nor less spiritual or material in the market-place of power than economic goods in the market-place of wealth.¹ In the same society the appreciation of certain utilities and rights dovetailed into its value system constantly changes, affecting the pricing process and the struggle for domination or power. Exchange, property, income, employment, and distribution of wealth all rest on laws and institutions embodying the distribution of power among different social classes and on the definition and recognition of certain political and economic rights and duties. On the other hand, the struggle for rights and liberties is partly a function of the structure and distribution of income in a community. Finally, moral and cultural values and traditions not only regulate the pursuit of wealth and power as instrumental goods and values but they also limit and condition the economic and political relations and processes. Thus ideas and values *beyond* price and beyond power that are linked with the intrinsicities of life of mankind govern society even in the material and instrumental realm of economics and politics. Ecology, psychology, economics, sociology, and politics, all need to be encompassed and integrated by a philosophy of values because the institutions and behaviour of social groups cannot be separated from cultural *norms* that

¹ George Catlin, 'The Utility of Political Science', Morroe Berger, Theodore Abel, and Charles H. Page (eds.), *Freedom and Control in Modern Society*, p. 246.

aim at the realization of absolute and universal human experiences and values.

Social life means both limitations and opportunities for the individual. As the social life grows and deepens new values are created, old means and techniques are transformed. They attain objective embodiments in new or revised institutional frameworks. The dynamic social world calls for the substitution of static, given values by dynamic functional concepts which recognize the interdependence and co-ordination of values and their transformation from specificity and instrumentality to universality and intrinsicity. This is the change of status of values into norms that provide men, societies, and cultures with meaning and direction and give them a scale and system of priorities guiding, harmonizing, and co-ordinating conduct at the various dimensions of life. Norms belong to the permanent and the universal in the human moral adventure.

Dialectic of Values in Society and Culture

There is an inherent and a universal potential antinomy or opposition in every social relationship and process between typical, invariant, institutionalized values and the subjectivity of the individual's eccentric drives. It is man's consciousness of a unity and gradation of values—biologic, psychologic, economic, social, and political—that achieves an enduring and harmonious resolution of this opposition and maintains stable social relationships. Valuation occurs whenever an individual's attention is focused upon the orientation or redirection of his motivations and behaviour.

For example, in an individual's conception of himself, his family, his society, and culture there is a contradiction between inhibition and spontaneity, discipline and gratification, and freedom and organization rooted in human nature itself. The difference between a normal and sick, or a healthy and neurotic person is that in the former this contradiction or conflict disappears or is satisfactorily sublimated or resolved. In man's social living there is the opposition between the principles of *Gemeinschaft* which is a natural impulse derived from the essentially social nature of man and his organic attachments

to the family, the tribe, the clan, or the neighbourhood, and *Gesellschaft*, which springs from a deliberate socializing process in which men's needs and interests are integrated contractually for fulfilment. Every group formation, social relationship, and behaviour pattern embodies a tension underlying the integration of the opposite assumptions and values of *Gemeinschaft* and *Gesellschaft*, status and mobility, socialization and individuation. Many sociological theorists have worked on the postulate of the polarity of the social process.

In economic life also there is the internal tension between antinomic or complementary principles and values. The analytical description of economics often refuses to admit the inevitable opposition between the principles and values of collectivism and competition, welfare and property in the institutional structure of the State; instead it considers competition or property either as sacrosanct or as wicked and immoral exploitation. There is also often a more or less complete divorce between economics and the other social sciences so that the final integrating principles of economic policy are in practice left to administrators and politicians.

The analysis of the various social sciences can be more adequate, realistic, and fruitful if it be grounded in the recognition, definition, and adjustment of the basic human drives underlying the universal antinomic or complementary social values of free enterprise and state planning or private property and social welfare in economics, of stratification and mobility or kinship and contract in sociology, of freedom and authority in politics, and of civil rights and order or custom and contract in jurisprudence. Scientific description from the individualistic point of view only, or from the formal point of view only, is artificial and sterile. Accuracy everywhere consists in the juxtaposition of the analytic categories that otherwise remain disparate and unreconciled.

Man lives in the total social environment, and his necessary human relationships and life patterns are derived from the whole of his knowledge and experience. Every social science has, therefore, to deal with the actual social world as a totality, out of which the sense of the universal dialectic of antinomic or complementary values and their synthesis into universal

values for mankind emerge. It is the extent to which each of the social sciences permits in its study not only the polarities but also the interlacings of values in all fields of human activities at various dimensions that its dynamic process of analysis and discovery can be maintained. Whitehead wisely observes:

Values require each other. The essential character of the world of value is co-ordination. Its activity consists in the approach to multiplicity by the adjustment of its many potentialities into finite unities, each unity with a group of dominant ideas of value, mutually interwoven, and reducing the infinity of values into a graduated perspective, fading into complete exclusion.²

The co-ordination of values, according to this philosopher, involves both the tension and fusion of such contrasted ideal opposites—harmony and disorder, clarity and vagueness, good and evil, freedom and necessity, unity and multiplicity, permanence and flux, reality and process, God and the World.³

The Errors of Value-Relativism

The tension, co-ordination, and unity of values rest on the basic affiliative and transcendent activities of the open self in communion that builds up a stable value-and-community system in social evolution. A universal scale of values for mankind should now correct the modern value-relativism stemming from positivism, psychologism, and subjectivity. The latter are fundamentally derived in their turn from the Cartesian separation of life from mind and values and the closed isolated selfhood of Cartesian empiricism that were reinforced by the schools of Behaviouristic and Freudian psychology. A true doctrine of values and value-scale rests on inter-subjectivity of the open self in relation, *man-in-and with community* and on the universal dialectic of the opposites of individuation and order, egoism and altruism, self-actualization and self-transcendence, freedom and organization in

² Alfred N. Whitehead, 'Immortality', in Paul A. Schlipp (ed.), *The Philosophy of Alfred North Whitehead*, pp. 692-93.

³ *Process and Reality*, pp. 525-29.

human experience. A rational ethics for mankind is accordingly the result of what Socrates introduced and practised—a dialectical scrutiny of such antinomic or complementary goals or values as the basis of emergence of universal moral rules or principles. By means of, and through the 'empirical' dialectic the closed, institution-bound, moral self of man can rise from finiteness and immediacy to authentic universality and immortality in value-creation and fulfilment at different dimensions. The universal dialectic is basically rooted in the alteration of man's self-involvement and transcendence in the core of his Being, Essence, or ontological Reality. His true and essential Being is the divide between rightness and wrong, justice and injustice, truth and falsehood, and, at the same time, the avenue of rapport with his neighbour or fellowman, society and mankind-and-cosmos—the perennial and inexhaustible source of all universal, intrinsic, and ultimate values.

A Universal Code of Morality

There is an undetermined universal law underlying the moral progress of mankind grounded in the hegemony of the universal, intrinsic, and ultimate values. A consensus of general moral principles and norms is discernible in human development, establishing a universal code of morality. This rests on the supremacy of the intrinsic and ultimate values over the instrumental and proximate values. Social awareness of the particular requirements of intrinsic values, and hence of the moral obligations of man differs with social experience and with the life-history of the individual. Yet there is a slow advance of moral consciousness, conscience, and experience in mankind. Gradually, there is a development in both social knowledge and intelligence and of sensibility of the individual to the intrinsic values conditioned by social changes in human history.

Such dynamics determines the general pattern or framework of certain basic moral principles and norms that include the following, at the same time showing considerable relativity and variability according to psychosocial conditions and phases

of development: the sanctity of human body and life; the inviolability of man's honour, dignity, and freedom and of his labour, tools, and property as conditions of, and aids to, self-actualization and self-fulfilment; the cultural control and channelling of bewildering, terrifying, enraging, or other socially unwholesome and distorting outer stimuli and experiences, and of inner explosive and erratic impulses and feelings; the expression and regulation of the threefold functions of sex as procreation, as play, and as emotional and spiritual interchange; the maintenance of intimate social bonds and transactions developing from those in an Interest Group, Society, or Community to an abstract, Universal Community; the rise of individual morality from the dimensions of Prudence and Reciprocity through the dimensions of Justice and Loyalty to the dimensions of Love and Reverence for Life; the equalization of opportunities for all men in society to share in the common material and cultural heritage; and, finally, the dependence of moral life and conduct less on physical coercion and external social pressure than on inner mechanisms of social control—honour, shame, conscience, and faith.

In different societies, cultures, and epochs there is, no doubt, found a wide divergence in moral rules and standards. These, indeed, reveal among different peoples the infinitely rich variety of human goals and values and the complexity of relations between man and fellowman. But if we take an overall view of the fundamental moral trend of mankind, we find an agreement in respect of both the basic dispositions, strivings, and values of the individual, and the requirements of social integration and participation and communion. The general moral principles and norms mentioned above, are always acknowledged in one way or another.

Moral Progress of Mankind

The moral progress of mankind is impelled not only by the majestic sweep of laws of the organic, cosmic wholes, but also by the self-actualization, fulfilment, and self-transcendence of the individual. Man's self-actualization, self-fulfilment, and

self-transcendence comprehend and complete all his value-creations, value-hierarchies, and value-experiences. At the highest dimension morality rests on self-transcendence and communion of self with the whole of mankind and cosmos, constituting the beyond-human ground of morality and providing cosmic direction and meaning to the moral life. Adopting Hartmann's ethical procedure, the 'comprehensiveness' of mankind involves human community and in this way incorporates human individuality. But mankind as a whole as the most extensive, eternal, and universal community on earth is also an individual that although lacking personal characteristics is the bearer of values on a grand and sublime scale. Thus mankind can elicit many supreme personal values such as devotion, compassion, reverence and sacrifice that otherwise would not exist. These hold good for the moral consciousness of man, quite apart from their actualization in history and exist as universal ideal possibilities for him everywhere. His loftiest symbols, images, and models of morality are enshrined in those of compassion, sacrifice, and reverence for mankind. These are validated by metaphysics, sanctified by religion, celebrated by myth and legend and enlivened by art and ritual. All symbolic images or models of the pursuit and attainment of the ultimate, transcendent, and intrinsic values, and of the universal moral values and sentiments of mankind are interwoven with art, religion, and metaphysics.

The Universal Rights of Mankind

It is the universal goals and values of man's self-fulfilment and self-transcendence that are transformed and systematized from epoch to epoch in human history into his incontestable, inalienable, and inviolable public claims and freedoms, legal-political rights and liberties. The civil, economic, and social rights and liberties of the citizen constitute his claims, whatever may be his abilities, status, and worth and to whichever community or State he belongs, for equal opportunity and succour in the pursuit and realization of certain universal values of life regarded as essential to human worth, honour, and dignity. In the modern epoch these are embodied in the

United Nations Declaration of Human Rights, overcoming the barriers of race, colour, creed, or continent. Such an enunciation defines and acknowledges both human values and fulfilment, human capacities and potentialities, and as such becomes an unequivocal general guide for human policy and evolution of mankind. It focuses an integrated, moral enterprise of men and societies towards the destiny of mankind, i.e. the conscious control of human evolution for the fulfilment of human values and potentialities—both of individual men and of societies and nations everywhere on the globe.

'There is no society so advanced', said President Kennedy, 'that it no longer needs periodic recommitment to human rights.' Man constantly reshapes his social institutions and remoulds his social relations and intercourse with an ever-renewed clarification and appraisal of human values and rights and modes of their fulfilment, actual and ideal. The formulation of the UNO Charter of Universal Human Rights aids in the acknowledgement and accrual of civil, economic, and social rights among all peoples and races and in the establishment of the proper limits of the encroachments or inroads of the State in the sphere of inviolable personal rights and liberties of the individual in any society or culture. Its reinforcement, amplification, and extension usher in the legal-moral community of mankind and also the specific principle or rule of international morality, now written into the Charter of the United Nations, that no State should interfere in the internal affairs and development of another. It is, no doubt, legitimate for a particular nation to be interested in, and morally concerned with the happenings in other and especially neighbouring States. At the same time the proper and improper use of diplomacy, of economic assistance and technical, educational, and cultural exchange and of propaganda and dissemination of new ideas and values has to be carefully distinguished in the sphere of international influence. A new moral commitment of nations is now growing out of the system of foreign military, technical, and economic aid, the decline of the older colonial rule and the introduction of self-government and recognition of the roles and privileges of small, weak, and undeveloped nations. International justice,

goodness, and compassion are already involved in the acknowledgement of the claims of the impoverished nations for the agricultural surpluses of the prosperous nations and of the undeveloped countries in general for massive foreign economic and technical assistance, at the same time recognizing their value-systems and acknowledging the moral principle that eschews any assault on their institutional framework of values. The ethics of international relations or of international influence is rooted in the respect and appreciation of values and value-scales of different cultures, and of the freedom of individuals everywhere to nurture them and at the same time identify themselves with other values than their own. This is the only road to the fulfilment of universal human experiences and values and the achievement of a universal moral order.

The Moral Unity of Unlimited Community

The moral unity of an unlimited community embodies the indwelling faith and purpose of mankind—a telos in which every society or culture with its particular value-schemata can consciously and freely participate as a moral agent. The universal scale of values obtains its coherence, completeness, and certitude of human goals, values and potentialities only in open self-with-mankind and cosmos and its unswerving confidence in the intrinsic nature of man and the destiny of mankind in the cosmos. It discovers the unity pattern of self, values, and mankind and the universal human morality from the invariant supremacy of the higher-dimension intrinsic and transcendent values, defining human fulfilment in all modes and aspects in the concrete historical evolutionary picture. The historical ideal reveals social integration and growth from the family, folk, tribe, people, and sovereign nation to the community of mankind, comprising what modern ethics demands and what it is—the normative unity of rational, forward-oriented thought and experience which provides the moral and spiritual foundations of the emerging personality, values, and universal community. It is not the recourse to a utopia, such as that of More, Saint-Simon, Fourier, or Wells with its imaginative reconstruction of the relations and values

of mankind, but the concrete historical realization of social and moral trends already on the way to realization that can usher in the new universal community. The historical ideal of the unity of mankind implies the specific value-schemata of civilization to which the present epoch trends.

Personality, values, and community evolve in their togetherness and dynamic interdependence and interpenetration in the concrete historical situation. The evolution of an integrated, universal personality, the pattern of a universal transcendent value-scale and the intelligently controlled world order or the moral community of mankind-and-cosmos within the unity of world science, knowledge, and moral experience comprise facets or phases of the same creative human adventure in the present age. An ethical community of mankind-and-cosmos embodies the growing unity of knowledge and aspiration pattern of man in the current generation, transcending his earlier stages of evolution and affording the basis for his further advance.

The ethics of mankind fuses with ontology and with the philosophy of man. Ontologically, morality embodies the universal and essential self-actualization and self-transcendence of the real Being. Philosophically, ethics can become truly normative in this age not by formulating man's rules of conduct but by providing him with the regulative principles by means of which he can make his choice between competing or opposing goods or values. The philosophy of man, in the words of Hartmann, realizes the 'ideal of ruling and moulding mankind spiritually through the power of philosophical perception, through the vision of Ideas', viz. the Ideas of an abstract, universal community. This is a Platonic conception.

The Triad of Universal Man, Values and Community

The philosophy of community is grounded in the dual perception, first, that the human personality, values, and community are tied to one another in endless interchange and unity; and, second, that each of the triple co-ordinates, person, values, and community through dynamic, mutual interpenetration

tration manifests unforeseeable, self-transcending potentialities. Their open trend and direction of creativity cannot be anticipated in an abstract general formula, nor reduced to a rigid schemata like that of Comte, Spencer, Sorokin, and Cassirer. The functions and values of the human personality-in-communion and the historically evolved modes and categories of human culture—knowledge of man and universe, mythology, art, morality, and religion and the ordering of the social community—correspond and converge: the integration, wholeness, and cosmicization of personality; the unity of the symbolic and normative world of values and culture; and the unity of mankind and cosmos are interwoven with, and reinforce one another in the march of the human mind.

There is also another unity which is dynamic, self-transcending, teleological, that philosophy envisions. The multiplicity and disparateness of personality types, values, and social systems of different cultures exhibit an underlying inner balance and harmony. The opposing or contradictory modes and categories of truths and values are complementary. Each type of personality, each schemata of values, each cultural pattern opens unforeseeable vistas. Each reveals a new facet, an emergent stage or dimension of mankind—*vita agenda*, life as is to be lived, becoming rather than anything which simply happens to be what it is. The antinomies of Becoming are not exclusive, but complementary and interdependent, and resolve themselves in the highest transcendent dimension of experience, in the dialectical unity of Being or mankind-and-cosmos which is immanent in every mode and category of human experience and expression. It is the dialectical rhythm of Being and Becoming which grips and directs personality, values, and community in the trend from dimension to dimension towards ever greater unity, universality, and freedom. This is the threefold goal of mankind: the spiritualization or cosmicization of personality as the incarnation of the real or complete Being (*Homo universalis*); the universalization of values and value-hierarchy; and the development of an unlimited community of cosmos, achieved by each generation in its own ceaseless dialectical processes of accrual and loss, diminution and intensification. Without these goals and without

their unity, there can be no meaning of human existence, no values, and no history.

To summarize: Every man is a part of the single, unlimited community of cosmos and is concerned with the absolute good of fulfilment of the cosmic values and possibilities of himself and of all his fellowmen as parts of a single, forward-oriented purpose of cosmos. The enhancement, integration, and harmonization of the values and possibilities of all men in this imperfect cosmos comprise the moral adventure of mankind, having a range and comprehensiveness as wide as the cosmos and a depth and undefinability as unfathomable as love, communion, and transcendence of the human self. The human personality's supreme moral commitment is for the fulfilment of the absolute good for all fellowmen who exist in the community of communities.

What is of moral value is not the egocentric, fractionalized, isolated *homo*, but *homo* in communion or the *Homo universalis*, who is in loving oneness and solidarity with the community of mankind and the moral and spiritual cosmos—the community of communities. Each man's moral aspiration and struggle is to become the whole and complete *Homo universalis* so that he invests himself with co-responsibility for himself, and for and with all. All men, ethically speaking, are genuine partners and co-participants in the moral community of cosmos, wherein all love and compassion elicit loving responses and thereby ceaselessly create new moral values. Finally, all-Being, God, or the Absolute is revealed to moral man as this ever-enlarging, ever-deepening, unlimited moral community that transcends the empirical relations among men and their contingent causes and circumstances and embody the universal ethical and metaphysical goal of mankind. The infinite love of all-Being or God for the world and the infinite love of man for fellowman and for the Universal Other, whose supreme manifestation is Love and Compassion, are dual facets of the same movement of the ontic self. Ontology acknowledges the identification of the I, the We, and the Thou or That and thus provides the secure foundation for ethics—a transcendent revaluation or transformation of the personal and social scale of values. The

awareness of the I-We relations is ethical consciousness. The awareness of the I-Thou relations is religious consciousness. The awareness of the I-That or All relations is ontological consciousness. The ontic self acquires the dynamic to break out of both its own egoistic, irrational, and immediate demands and the absolute morality of groups and societies. It realizes its own intrinsic worth and dignity and the worth and dignity of the other, transformed into the We and the Thou through communion with Being as all Love and Compassion. That ontological communion is essentially ethical. The imperfect world and all-Being are essentially one and shall actually become one through mankind's opportunity of universal altruism and compassion. In India all-Being, Thou, or self-in-and-with All is usually called the That or Transcendence, wherein man's moral and religious striving achieves fulfilment. Ontology, religion, and morals are conjoined together, comprising a system of conformity. At the level of closedness, imperfection, and bondage there are contradictions between morality, metaphysics, and religion. At the highest dimension these converge and deepen one another. High philosophy in both East and West concurs in this. Plato declares that sovereign reason is the guardian of both goodness and truth. According to the *Sankhyakarika* of India, *buddhi* or reason at its highest comprises the attributes of goodness, truth, and beauty.⁴

⁴ *Sankhyakarika*, xxiii, quoted by Raju, *Introduction to Comparative Philosophy*, p. 317.

CHAPTER IV

HISTORICAL MYTHS OF UNIVERSAL COMMUNITY

Growth of the Idea of Universal History

THE ENGLISH historian Seeley observed that history is the tree of which politics is the fruit. His couplet is:

History without political science has no fruit,
Political Science without history has no root.

History as a social science closely allied itself with political science in the nineteenth century, the era of nationalism with its revolutions and wars fought in order to achieve political self-determination. It exaggerated the manifoldness of countries and nations, and obscured the broad march of mankind that binds the particular historical occurrences among peoples and countries to one another. Yet it was in the same century that the structure of universal history was envisaged in various modes and patterns. Fiore and Bousset gave this a Christian accent. Kant, Herder, and Hegel laid the foundations of the philosophy of history with its unified, overall conception of the history of mankind. The romantic movement in Europe significantly contributed towards a fresh valuation of the diversity of human traditions and culture as living products in the procession of life on earth. Ranke treated world history confining it, however, only to the West. Ratzel and Helmolt embraced the history of the entire globe stressing its ethnic and geographical distribution. Karl Marx, stressing the role of economic relations in the system of production, found the universal process and notion of dialectic of class struggle within economic system and culture at the bottom of the chequered history of mankind through the ages.

The broader Comtian and Spencerian interpretation of the historical process was also focused towards progressive achievement of the unity of mankind.

In the twentieth century H. G. Wells, Spengler, and Toynbee have all thought of one world, one history, governed by the philosophical contemplation of history characteristic of this age. This is linked with the historian's search for the goal and unity of mankind embodied in unique spatial-temporal shapes and forms the various civilizations of mankind. The essentials of world order and world peace that give true meaning to the chaotic and fortuitous in human events in the long march of time are now projected in the scheme of universal history. History remains the broad movement of mankind under the direction of unity present in the consciousness of the modern philosophical historian as a common faith and possibility.

It is unfortunate that the two most significant philosophies of history of this age, Spengler's and Toynbee's, are neither philosophies nor historiosophies. Spengler's exaggerated, fatalistic stress of the life-cycle of civilizations leaves no room for the spiritual resilience of men, societies, and cultures that characterize the favoured eras in world history following the dark periods. Toynbee's magnificent schema of the study of world history suffers from a somewhat inadequate treatment of the interactions of the major civilizations of mankind through the historical epochs. In spite of his true discernment of world historic forces of the modern era, he leans entirely on Christian piety and on Christian notions for providing the true meaning to history in the future. He misses the significance of the historical-spiritual myths and traditions of Asia in the development of world humanism without which world unification cannot be a concrete reality. He has the authentic vision and faith of a philosopher of history, but denies his own premises in respect of the upsurge and interchange of the great Renaissances in different continents in world history. No satisfactory scheme of universal history has been so far envisaged that may powerfully aid the movement of moral and spiritual unification of mankind.

The Common Social Heritage of Homo Sapiens in Prehistory

The modern idea of the historical unity of mankind, viz., that human history, as development of the essential and imperishable qualities of man, society, and culture, has a unity, continuity, goals, and direction of its own rests on the following modern Social Science principles:

1. The principle of social ecology that the unique biological features of man are due to his collective mode of subsistence and way of living selected and transmitted in his ecological habitat. The latter comprises insects, plants, and animals as his co-inhabitants and registers his ecologically and socially acquired and transmitted traditions that mould his psychophysical growth and maturation. The ecology of grasslands, herbivores, carnivores, and hunting hominids, with its intertwined threads comprising a complex Web of Life, creates the human species. But *Homo sapiens* cannot be considered as a mere zoological species. For he shows his capacity to distinguish between the grasslands, where he hunts and wanders, and the forests, to which he returns in fear of his enemies and for gathering nuts and roots; between the carnivores which he kills off and avoids and the herbivores, which he tolerates and domesticates; between hunting in his solitariness and in company; and finally, between the grim hunting band, the tender family group, and the shouting, excited feasting horde whence is derived the strange blend of aggressiveness and tenderness in his genetic equipment. From his very genesis *Homo sapiens* shows in his specific attributes of humanness the crucial influence of the social tradition which one day becomes history. Before history is achieved it is through long millennia that his heritage of tools enlarged his brains. And the tools are largely social inventions as these are social acquisitions from one generation to another. Both tools and their modes of production and deployment differed widely as man wandered across vast stretches of land in the later ice ages and inter-ice ages. So had substantially differed the size and weight of the brains of proto—or early men.

Homo sapiens may have originated and evolved separately

for hundreds of thousands of years in the grasslands of Java, China, Central and South Africa and Western Europe exhibiting several individual bodily features. But for millennia he has spread over the entire earth and gained new social heritage, new rudimentary equipment of culture—tools, traditions, and territory. The interdependence between human biological evolution and protohistory or prehistory and the emergence of the distinctive features of humanness of *Homo sapiens* in complex interaction with one another rather than serially as for so long supposed are now obtaining adequate scientific recognition. We no longer distinguish between the development of the human nervous system and of tools and symbolic system that emerged synchronically. The social traditions and culture are ingredients of human biological evolution in the revised modern view. As the anthropologist Clifford Geertz observes:

Because tool manufacture puts a premium on manual skill and foresight, its introduction must have acted to shift selection pressures so as to favour the rapid growth of the forebrain, as, in all likelihood, did the advances in social organization (Bartholomew and Birdsell), communication (Hayes and Hayes) and moral regulation (Hallowell), which there is reason to believe also occurred during this period or overlap between cultural and biological change.¹

The Ice Age, with its marked changes in climate, land formations, and ecological conditions, not merely accelerated the rate of hominid evolution but also introduced prehistory and culture within the framework of which the large, viable *Homo sapiens* brain and nervous system arose in the various continents witnessing the terminal Pleistocene spread of *Homo sapiens*. Man's biological evolution has yielded a flexible rather than static genotype which adapts itself to any continent or region of the globe. But it is his ecological way of living in its entirety into which his acquisition of varied tools and social traditions and organization in different regions enters that fixes the basic common features of humanness as

¹ 'The Growth of Culture and the Evolution of Mind' in Scher (ed.) *Theories of the Mind*, p. 723; also Mukerjee, *The Dimensions of Human Evolution*, pp. 62, 65-69.

inheritable biological qualities and capacities like those of acclimatization.

The differentiation of physical and mental characteristics of the major races is due to the blend of ecologic, social, and historical features endlessly diversified in limited regions of the earth. Even prehistory, which is far different from human biological evolution, gives evidence of vast and amazing long-distance collective migrations and adventures of several pioneering races such as the Polynesians, Malays, and Northmen across many centuries that have left an indelible imprint on subsequent cultures in widely separated regions. Wanderings led not merely to the slow, momentous, and imperceptible interbreeding of peoples and races but also to the great, silent spread and transmission of traditions and culture. Man is the only biological species which has developed a worldwide social heritage that belongs to all men everywhere. The social insects though they are millennia older than the human species have not been able to evolve any global social tradition at all. The human global social inheritance is shaped by historical evolution into world civilization that in its turn moulds the unity of the human species.

*Beginning of Real History with the Diffusion and Unity
of Cultures*

2. The conception of psychology as regards the wholeness, and openness of human nature with the social impulses, traditions, and values as its essential strand. Early men observed and knew of fellowmen both as kinsmen and strangers, and formed groups and communities, understanding in some measure both resemblances and differences with other groups and communities. Consciousness of identity evolved with consciousness of difference promoting social proximity or social distance. Clans were welded together into tribes and tribes into more inclusive folks. Aggregations of folks grew larger under advantageous conditions of food supply. Larger aggregations favoured biological admixture of stocks that induced mental flexibility and alertness. These stimulated social innovations and inventions as well as outside contacts and influences

abolishing many social and moral boundaries. Psychologically, man's consciousness of kind enlarges its horizon until it fuses with the oneness of mankind. It ever encourages the contact and diffusion of cultures until a true world civilization is born and thrives.

3. The sociological principle of the imitation and assimilation of culture elements, old and new, familiar and strange, leading to the phenomena of both diffusion and unity of cultures. This really makes the transition from prehistory to history that began definitely with the diffusion over extensive regions of significant elements of culture, such as language and writing, special technical inventions, myths and legends, artistic motifs and religious beliefs. Diffusion of culture arises from the intercourse of peoples coexisting in one common time. Unity of culture arises from the continuity of social heritage of a people on the same territory. Real history begins with a perpetual intercourse of peoples in either struggle, conflict and warfare or in mutual co-operation, exchange and amity, stimulating and maintaining both diffusion and unity of cultures that constitute the warp and woof of the historical process. Physical and social heredity develops through long spaces of time, unities of traditions, attitudes and values, but these are circumscribed unities of specific groups and communities. Yet a common heritage of mankind is dimly perceived as the result of the diffusion and acquisition of a common stock of tools, implements, and traditions even among early peoples.

Sense of Unity of Mankind in the Early History

At the dawn of history a sense of unity of mankind thus emerges however faint and inarticulate. Cultural isolation is challenged by systematic trade and intercourse that lead to the spread and diffusion of novel tools, and inventions, ideas and values, myths and art motifs across the widely separated regions. Upon the varied and precious gains of prehistoric mankind, such as the use of fire and tools of stick, stone, bronze, copper and iron, language, family and kinship organization, construction of houses and habitations, art and ritual,

taboo and injunction, faith and morals, are superimposed for the historical peoples strata upon strata of growing acquisitions from other peoples and cultures of new inventions and artefacts, material and mental. It is these that first make the unity of mankind perceptibly conscious as they make intercourse between peoples enduring and continual.

From the beginnings of real history, the consciousness of humankind flows like a great, slow, imperceptible, subterranean stream of potentialities. Sometimes the stream is meaningful and rich; more often it loses itself in the brackish waters and burning sands of sanguinary wars, slaughters and expropriations of aliens, 'barbarians', and strangers. But it rises up afresh, clear and sparkling. Suddenly with a quiver it quickens the movement of history. This stream fixed in the depths of the mind and heart of mankind is its invisible flow of capital that can be enhanced or lost, replenished or dissipated but cannot be deliberately created or fashioned. Its perennial impulsion is disclosed in the spiritual movement that takes place in the privileged epochs of history. It is then that mankind or a section of it discerns history as the trend toward the dignity and completeness of man and toward the openness and unity of mankind-as-a whole.

*Synchronous Rise of Ancient Civilizations due to
Reciprocal Stimulus and Response*

Before the rise of civilization for several millennia tools, arts and crafts, and associated technical achievements silently traversed the whole Eurasian continent. The cultivation of cereals, the practice of simple irrigation, the domestication of animals, the simple crafts of pottery, woodwork and weaving, the crude fertility cults, the methods of burial and the rudiments of myth, art, and symbol were discovered and bequeathed by unknown peoples in prehistory. These spread from certain areas or from single spots, such as the Mediterranean Fertile Crescent across vast plains along the rivers and their tributaries or by sea routes in Eurasia, and came to govern and direct man's routine of living in regions far away from their places. These are not speculations. For in the third millennium B.C.

there was considerable, systematic intercourse between the Sumerian culture of Mesopotamia and the distant culture of the Indus and Narbada Valleys, and in the second millennium B.C. between Egypt and Babylon. But long before this in about 5000 B.C. the ancient civilizations of Mesopotamia, Egypt, the Indus Valley, and the Valley of the Hwang-ho had risen almost synchronously. The simultaneous appearance of these great civilizations is explained thus by E. Meyer:

We must assume that around 5000 B.C. the genus *Homo* had reached a stage in his evolution that opened up to all human groups or peoples, whose inherent aptitudes (i.e. the spiritual forces latent with them) rendered them capable of rising above this level all the way towards the genesis of a culture which would therefore continue to advance.

Mortimer Wheeler comes to the same conclusion in a similar context:

The idea of civilization with all its implications was already in the air; and ideas have wings. In our proper pursuit of objective material evidence, we sometimes understress the intangibles which may have been, and in some circumstances certainly were, the true agents of diffusion, penetrating more surely and significantly than pence and potsherds.²

With reference to writing the distinguished archaeologist avers that though widely different systems of writing were used anciently by Mesopotamia, Egypt, and by the Indus Valley, and although there is no reason to derive any one formally from the others the *abstract* stimulus probably came to both Egypt and the Indus Valley from Mesopotamia which had priority in point of time. The *idea* of writing spread far beyond the bounds of Mesopotamia and though there had been no borrowing in a strict sense, an individual script could be formulated by Egypt and the Indus Valley without even a long period of gestation. The various other links between Mesopotamia on one side and Egypt and the Indus Valley on the other make such an assumption quite reasonable. Real intercourse, communication, reciprocal stimulus, and response

² 'Aspects of the Ascent of a Civilization', *Hobhouse Memorial Lectures*, 1951-60, p. 22.

must have prepared the ground for the simultaneous leap of mankind from indefinite prehistory to history in three widely separated regions of the globe: Mesopotamia, Egypt, and the Aegean; the Indus and Narbada Valleys in India; and the Hwango-ho Valley in China.

*Lack of Human Openness and Universality in
Ancient Unities of Culture*

What was the impact of these ancient major civilizations on man's historical consciousness, especially on the notion of the unity of mankind? History shows the ancient historical civilizations as mankind's earliest and most extensive unities of culture, standing side by side with other extensive cultures, now in peaceful intercourse, but often in mutual warfare, enslavement, and extermination. The unities in some epochs, no doubt, intersected one another, but these lacked universality though not stability, order, and power. Out of the unconscious feelings and concepts of order and continuity, punctuating with those of chaos and transience, arose the generic notions concerning human justice and equity in Sumer, Babylonia, and Egypt; the universal ideas concerning eternity and resurrection embodied in the solemn and massive architecture and sculpture of Egypt, and the serene enjoyment of the intimate aspects of life revealed in her lyrical painting; the notions of human tragedy in the Gilgamash myth of Mesopotamia; the ideas relating to the communion of man with the forces of vegetation and animal life and with the Earth-mother and the Water-mother in the Indus Valley; and the *a priori* notions of cosmic harmony in early China. In the early epochs mankind faced grave and chronic insecurity due to the whims and caprices of nature. The recurrent visitations of severe droughts and floods caused widespread panic and unsettlement that could not be successfully counteracted by organized river control and irrigation on the Nile, the Euphrates and Tigris, the Indus and the Hwang-ho. There were also perpetual hazards from nomadic onslaughts and interpenetrations from the mighty steppes at the frontiers. The insecurity, trouble, and turmoil in early civilizations could not provide the neces-

sary social and intellectual background for the development and maturation of absolute humanistic values and ideals, nor of common mankind-feeling, ethos, and faith. The ancient historical empires were not *world-empires* in any sense, and could not evolve any conspicuous sense of human unity, openness, and universality that could unify peoples and states beyond their own frontiers and might stimulate historical understanding of human destiny.

The Synchronistic World-Age of the Immortal Sages

The golden age for the historical consciousness of human unity was ushered in simultaneously in India, Iran, China, Palestine, and Hellas in the *seventh, sixth, and fifth centuries B.C.* This we may call the everlasting, world-creative *Age of the Immortal Sages*. In Palestine the great Hebrew prophets (Amos, Hosea, Isaiah, Micah, Jeremiah, Habakkuk, Daniel, and Ezekiel) flourished between 750 and 500 B.C. Zoroaster was born in Media about 660 B.C. In India the early Upanishads were composed about 660-550 B.C., the earliest one being the Aitraeya, the Brihadaranyaka, and the Chhandogya. The Buddha (c. 563-487 B.C.), Mahavira (c. 599-527 B.C.), and Maskari Gosala, the leader of the Ajivaka sect, were contemporaries. Confucius lived in China between 551-479 B.C. Lao Tzu was born probably in 570 B.C. Me-ti flourished in the fifth century B.C. In Greece Thales, Pythagoras, Heraclitus, Xenophanes, and Parmenides, all belonged to the sixth and fifth centuries. Socrates who dominated philosophy lived between 469-399 B.C. Plato, the father of Western philosophy (Greek), was the disciple of Socrates. Karl Jaspers finds the axis of world history in the period around 500 B.C. in the spiritual process that occurs between 800 and 200 B.C. This historical axis, according to Jaspers, gives all peoples 'a common framework of historical self-understanding'.³ Alfred Weber also observes:

From the ninth to the sixth century B.C. the three cultural spheres of the world, which had formed in the meantime—the Hither Asiatic Greek,

³ Jaspers, *The Origin and Goal of History*, pp. 2-4.

the Indian, and the Chinese—came with remarkable simultaneity and apparently independently of one another, to a religious and philosophic quest, enquiry, and decision toward universals. From this starting-point, in a synchronistic world-epoch dating from Zoroaster, the Jewish prophets, the Greek philosophers, from Buddha, from Lao-tse, they evolved these religious and philosophic interpretations of the world and those attitudes of mind which, developed and recast, merged, reborn, or transformed and reformed under mutual spiritual influence, constitute mankind's criteria of faith in the world religions and its criteria of philosophic interpretation to the religious side of which nothing fundamentally new has been added since the end of this period.

Christopher Dawson similarly discovers a new vision of reality dawning together in different parts of the ancient world about the sixth and fifth centuries B.C.—‘that age of the Hebrew prophets and the Greek philosophers, of Buddha and Confucius, an age which makes the dawn of a new world’. He remarks:

About 2,500 years ago civilization underwent a great revolution owing to a change in man's conceptions of Reality. Throughout the ancient world from the Mediterranean to India and China, men came to realize the existence of a universal cosmic law to which both humanity and the powers of nature are subject. This was the foundation of the great religious civilizations whether theistic or non-theistic, which controlled the world for some 2,000 years.⁴

The most remarkable thing about what we have defined and designated as the Age of the Immortal Sages (seventh to fifth centuries B.C.), is that, in the first place, in all the three principal culture-areas of the world—India, China, and the West—man experienced simultaneously an absoluteness and transcendence in the depths of Self, Being, or Reality, a universalization or cosmicization of his values and culture and an unlimited extension of the community of mankind and cosmos. This was mankind's first and so far noblest spiritual vision of its unity, openness, and solidarity.

Secondly, it was at the end of the Age of the Immortal Sages that mankind first became really unified and civilization became truly global with its focus lying between Egypt and

⁴ *The Dynamics of World History*, pp. 10-11, 52.

Mesopotamia in the narrow Syro-Palestinian strip. The distinguished historian Gordon Childe has observed that by the time the era of the great ancient civilizations of Egypt, Babylonia, and India passed, around 500 B.C., 'the several portions of this zone (from the Atlantic coast of Spain to the Ganges in India, and from southern Arabia to the northern coasts of the Mediterranean, approximately) were integrated and interconnected to a degree never before attained. An educated Persian or Greek, however vague and inaccurate his knowledge of its extremities, could feel himself an inhabitant of a humanly populated world—an *oikoumene*, as the Greeks called it—four times as large as an Egyptian or Babylonian could have dreamed of a thousand years earlier.' The meeting-ground of peoples and civilizations was the Mediterranean coast, which was the land route between Asia and Africa. The Mediterranean eastern shore was 'one terminus of the sea lanes that connected Europe with Asia and Africa'. Here met merchants, traders, saints, and sages from all the civilized regions of the past.

The Coincidences of World Empire and World Religion

Historians are uncertain about the causes of the simultaneity of the profound and far-reaching metaphysical and spiritual developments that originated independently of one another in the three widely separated culture zones in this pivotal age—seventh to fifth centuries B.C. The explanation seems to lie in a variety of common sociological and political conditions and circumstances that favoured a sudden, extraordinary spiritual upsurge embracing vast regions and populations. These may be briefly indicated as the division of many small principalities, states, and cities that were welded together by 'blood and iron' into new, large kingdoms and empires; the widespread misery and suffering of the common people caused by wars and revolutions resulting in movements of asceticism and world-denial, religious catholicism or heterodoxy of divergent patterns; and, finally, the all-embracing social and intellectual ferment and revolt against prevalent conditions in the new extensive political organizations. These grew into man-

kind's first world empires—the Achaemenid Empire in Iran stretching from Mesopotamia to the Indus, the first Chinese Empire under Chin Shi Hung Ti and the Han dynasty, and the Mauryan Empire in India. In each case, as Eric Vogelin observes, 'an affinity of meaning subtly connects a creation of empire which claims to represent mankind with a spiritual efflorescence which claims representative humanity. The parallel phenomena while not causing one another are parts of a configuration of history by virtue of the adumbrated condition.' The extension of the boundaries of civil government was accompanied by the enlargement of man's social boundaries, which under the impact of minds of the great Immortal Sages and prophets assumed the pattern of a spiritual renaissance, the discovery of universal truths and values of human life and destiny. Noteworthy was the association of the Achaemenid Empire with the spread of Zoroastrianism and of the Maurya and Han Empires with the dissemination of Buddhism that was destined to be a world religion under the later Kushana Empire of India, Iran, and Central Asia. It was under the Kushana regime, which impelled the mighty dramatic march of Buddhism across the roof of the world and the desert of Turkestan to China and Iran that the definition of world empire and world religion coincided. But this happened about half a millennium after Asoka had sent out his first evangelizing monks and nuns to the border regions of the Mauryan Empire and even beyond.

There was no doubt that what Bergson appropriately calls the period of 'opening of the soul' and Jaspers characterizes as the 'axial period' drew the then civilized mankind, viz., the Indians, Chinese, Iranians, Jews, and Greeks, into a single movement of world history. Spiritually from this age man discovered his real stature and worth and began to unfold his full values and potentialities. Historically for twenty-five centuries which have passed since the world-creating age the Mauryan, Kushana, Gupta, Pala, and Chola Empires in India, the Han, Sui and T'ang Empires of China, the Hellenistic and Roman Empires in the Western and Mediterranean world, the Holy Roman Empire in Europe and, finally, the British Empire in all continents, all had some vision of their fateful

roles in the unification of mankind, having its roots in the ethos, religion, and philosophy of the inexhaustible, world-embracing Age of the Immortal Sages. The decay and disintegration of each empire did not leave any vacuum at all; an administrative, technological, and legal order survived the collapse of the political order.

*Historical Unification of Asia by Indian Culture
for Twenty-five Centuries*

India—the mother of world religions and philosophies undertook among the three major civilizations the most persistent, evangelizing spiritual enterprises, giving a unity to the peoples and cultures of the continent of Asia through a much longer period than Christianity could provide for the peoples of Europe. Thrice in the course of her history India succeeded in providing lasting unity to Asian humanity: for the first time from about the beginning of this millennium up to the fourth century A.D. during the hey-day of the Kushana Empire. Even in the preceding half a millennium Gandhara and the entire Indo-Iranian borderland from Kandahar to Bactria (described as 'White India' by the Greeks) were converted into Buddhism by the missionaries of the Mauryan Empire. Under the Great Kushanas, Buddhism became a world religion and stepped further forward to Central Asia and North China with the extraordinary zeal and fervour in the early centuries A.D.; for the second time during the Golden Age of Gupta culture, which extended for about half a millennium, from the fourth to the eighth century A.D., when Mahayana Buddhism spread from Jalandhara, Kashmir, and Gandhara to Western Asia, Turkestan, and China, and Hindu colonies and kingdoms arose in South-East Asia, from Java and Sumatra to Siam and Cambodia; for the third time, when the Tantrika renaissance of culture and art in Bengal, which covered another half a millennium, from the eighth to the end of the thirteenth century A.D., extended under the Empire of the Palas to Nepal, Tibet, Further India, and Indonesia.

For wellnigh twenty-five centuries India, through her scriptures, Buddhist, Brahmanical, and Tantrika, as well as through

her noble works of sculpture and painting, effected a silent and peaceful dissemination of her morals, manners, and culture among the less advanced peoples of Central and South-East Asia, from Syria to Cambodia and from Korea to Ceylon. Buddhism brought about a cultural and spiritual unity of almost the whole continent of Asia for at least a thousand years, just as Christianity did in Europe; and the entire Buddhist world used Sanskrit as the common language, as Europe used Latin. Great universities in different countries in Asia, such as Nalanda, Vikramasila, and Valabhi in India, Nava Sangharma in Balkh, Gomati Vihara in Khotan, Chang-an, Lo Yang, and Nanking in China, Anuradhapura in Ceylon, Sri Vijaya in Sumatra and Dvaravati in Siam, taught in the same language and elaborated the same myths, philosophies, and cults for centuries. Similarly, Sarnath, Mathura, Ajanta, Gandhara, and Amaravati in India, Yun-Kang and Tun Huang in China, Horyuji in Japan, Angkor Thom in Cambodia, Borododur in Java, Pagan in Burma and Anuradhapura, Pollonaruwa, and Sigiriya in Ceylon recorded identical noble visions of beauty and compassion in stone. It was only the conversion of Malaya and Indonesia to Islam in the fifteenth century and the constant threat to Indian shipping from Portuguese piracy in the Asian waters in the sixteenth century that gradually broke the ancient cultural ties between India and South-East Asia.

Historic Missions of India, Rome, and China

The cultural empire of India, built not by the might of her arms but by her art, religion, philosophy, and code of law and administration through more than a millennium and a half was more enduring than most world empires that have faded away in history. There is still a living Indian Asia. Such is the spell cast by Indian humanism over the continent for about twenty-five centuries. The Roman Empire was in comparison with the Indian cultural empire rather ephemeral; and even in its hey-day had to struggle with the Teutons and the Parthians beyond its frontiers. As Dawson observes:

The Roman Empire had never possessed a really homogeneous culture like that, for example, of China. It was an artificial union of alien social organisms which had been brought together by an amazing effort of military and administrative organization.⁵

No wonder that Polybius was filled with a sense of disillusionment about the expansion of Roman rule over the entire ecumene (the then known civilized world) which the success of Roman arms could not mitigate; while Christianity simply set aside the problem of world empire by lifting it to the dimension of the spirit and asserting that the sense of order would be associated with 'the preaching of the Gospel over the whole ecumene, as a testimony to the nations, and then telos shall come'.⁶ The spread of Christianity and the apocalypse of the kingdom were linked together in Christian faith. India established her colonies and kingdoms beyond the Himalayas and the Hindukush and in Further India and Indonesia across the seas as the result entirely of peaceful trade, evangelization and missionary enterprise. It was a process not of invasion and conquest but of social Hinduization, a gradual fusion of races, encouraged especially by the egalitarian outlooks of Buddhism and Tantrikism. Such a harmonious and peaceful uplift of distant, semicivilized races and peoples on a large scale through the dissemination of scriptures, images, social customs, laws, and forms of government has no parallel in world history. Nor could the cosmic-religious paganism and apotheosis of the Emperor in the Roman Empire weld together Roman citizens within its boundaries. Besides, the Roman Empire had certain inner vices that demoralized the then civilized West for centuries. It could not prevent its efficiency lapsing into brutality and its practical world-mindedness into gross sensuality. The hey-day of the Roman Empire witnessed the worst indignities, cruelties, and horrors of its institution of slavery and the worst excesses and extravagances of sensualism of its aristocracy. Both India and China, unlike Rome, civilized, socialized, and humanized their less advanced neighbours and distant primitives. Like India, China

⁵ Preface to Gibbon, *The Decline and Fall of the Roman Empire*.

⁶ *Matthew*, 24, 14.

from early times absorbed many alien invaders and conquerors on her own soil such as the Huns, Tartars, Mongols, and Manchus. But unlike India, she sometimes went beyond the confines of her land to subjugate nomadic and less advanced cultures in her neighbouring regions and imposed her civilization by force of arms. It is remarkable that while China insisted upon the Hindu colonies and kingdoms of South-East Asia to offer tribute and accept vassalage to the Imperial dynasties and treated them in Roman fashion as alien and barbarous, they were on the contrary treated on terms of political equality by the various Empires and States of India, and constantly replenished and invigorated by the migration of her traders, nobles, priests, scholars, monks, and craftsmen. Asian humanism and sense of the brotherhood and sanctity of life are largely the products of Indian spiritual art and culture. The Central Empire of China, though more enduring, was a closed institution, outside the boundaries of which peoples and works were of no import for the Celestials.

European Colonialism vis-à-vis Humanism

Another crucial phase of the historical unification of mankind was experienced from the sixteenth to the eighteenth centuries. The Spanish, Portuguese, Dutch, French, and English sailors, pirates, and adventurers successively undertook daring world sea-voyages and explorations that achieved a remarkable commercial world unity, however unstable and precarious due to their mutual rivalries and wars across the seven seas. They sought at first spices and Christians, and subsequently saltpetre (required in making gun powder for chronic European wars), cotton, silk goods, precious stones, and other luxuries for European consumption, and finally, raw materials for European manufacture. The establishment of the far-flung European colonies and empires was the historical sequel. The Christian conception of the unity of mankind was, in the nineteenth century, vulgarized into the doctrine of the White Man's Burden. This was largely the consequence of the world economy basing itself on the harsh cleavage between imperial powers and subject peoples, between Europe and the rest of

the world. The three centuries of European overseas expansion ushered in terrible suffering, enslavement, and genocide of non-White peoples to an extent unprecedented in world history. Yet European humanism, stemming from the philosophers of Athens, the Stoics of Hellas, the Scipios of the Roman Empire, and from the intellectuals of European Renaissance who revived the Greek view of life and the leaders of German Reformation who rehabilitated Christianity kept alive in greedy, power-mad Europe underground mankind ideas and feelings in her cultural consciousness right up to the two world wars. These were re-inforced by philosophical humanism derived from Dewey, Bergson, and Bertrand Russell, Comte, Bentham, Mill, Hegel, and Scheler and the scientific humanism stemming from and by the vigorous Christian missionary and humanitarian enterprises in the nineteenth century. But on the whole European thought, especially European science, contributed to denigrate man's transactions with the intrinsically valuable and his sense of totality and of unified adventure and meaningfulness of world history and culture.

*Impact of World War II on the Unity of
Mankind and World Humanism*

The close of World War II, brought about by the sudden, horrifying atomic destruction of the entire city of Hiroshima, has started the most crucial epoch of historical unification of mankind, and this on an altogether new and lasting foundation. The Age of Steam and Steel introduced and disseminated Western science and inventions among the entire mankind in the nineteenth and twentieth centuries. But this could bring about neither world unity nor stability. Now that the earlier phase of the Age of Steam and Steel has merged into the Age of Atomic Technology the civilization of the one mankind which the former started now seriously encounters the challenge of its simultaneous and unpredictable destruction in all continents together with the extinction of the human species. The competition of the Great Powers for supremacy in air space that seemed so essential in the earlier decades for the speed of world communication and intercourse and for the

integration of the earth is now fraught with increasing hazards of world destruction.

The needs of world peace and of the survival of mankind have now their profound impact on the philosophical contemplation of history. The moral and spiritual unity of mankind has now become for the first time in world history a conscious goal. The interpretation of history is related to this overall goal and destiny as mankind is compelled to seek world peace through a legal world order, and through international political and economic institutions for its very security. It is, however, at a higher dimension of solidarity than what mere technological and economic unity represents that mankind can ensure in the twentieth century its survival against the threat of global annihilation, its liberation from world-wide hunger and revolution, and a fair and equitable distribution of its skills, resources, and wealth—the fair fruits of atomic science and technology. The history of one mankind, one civilization, at last began in the mid-twentieth century after Hiroshima.

World War II has led to the complete disintegration and downfall of Europe. This had several significant historical consequences. First, the nineteenth-century 'national' State of Europe cannot stand by itself today but must enter into some sort of economic and military pact or alliance with other States for its political existence. Nationalism by itself cannot have any survival value in the modern European political world. It must be fused with economic, cultural, and spiritual principles for the formation of a concert or community of States that can alone safeguard the interests and status of little countries. The community of States in turn shows signs of transformation into a new nationality—a curious instance of rehabilitation of an anachronistic socio-political principle—or gropes after status in the bewildering maze of the chances of power. Second, political autonomy, sovereignty and freedom in the nineteenth-century sense have dwindled into insignificance. It is the Great Powers which decide the affairs of the European States, especially in the political and military spheres. The sovereignty of mankind that is at once the prime condition and safeguard of freedom has not emerged, making the political situation, especially of the defeated States,

galling and explosive. Third, world dominance has passed into the hands of two quite young nations that though saturated with European culture are not European in the full sense. It is they who are also now in the vanguard of atomic science and technology, fatefully for both war and peace. With their unrivalled resources and organizations both can easily start world-wide cyclones of atomic fury and devastation or monsoons of atomic plenty and prosperity. Both these nations, due to their lack of historical roots, exhibit also an extraordinary open-mindedness and inner readiness for world reconstruction on a universal humanistic basis.

World War II has also been followed by the resurgence of Asia. The acquisition of Independence by India is the most shining and unparalleled example of humanism in political action in world history. This consummation was due to the rare combination of a policy of reconciliation and goodwill of imperial Britain with the irresistible moral challenge of goodness and sacrifice of the unarmed masses of her Indian subject nation, led by Mahatma Gandhi, the greatest humanist hero and martyr of the modern world, dedicated to unswerving truth and non-violence. Indian Independence was followed by similar humanistic gestures of phased withdrawal of the other European colonial powers—the French, Dutch, and Portuguese in French Indo-China, Dutch East Indies, and Portuguese pockets in Asia.

The emergence of India and China after five thousand years of their chequered histories as political realities in mid-twentieth century is a part of the forward-oriented history of mankind, springing from the primordial, inexhaustible reservoir of Asia. India and China have before them the supreme historic task of this age, viz., bridging the ancient historical antithesis between the Greeks and the Barbarians, the Western and Eastern Roman Empire, Western and Eastern Christendom, Europe and the Arab World, and Western World and Asia. Such an opposition which in all epochs has been the core of European history, since Herodotus, does not happily touch the humanistic hope and promise of unsophisticated, young America and Soviet Russia. Unhappily while India still cherishes, and pertinently seeks to interpret anew her

profound, all-embracing cultural heritage for the transformation of mankind, China is at present bent on abandoning and dissipating her inheritance, bringing about extraordinary distortions and contradictions.

Humanistic Interpretation of World History

The historical unification of mankind in the future can be achieved neither by Western humanism nor by the more ancient, more profound, and more pervasive Asian humanism but by *World humanism*—a catalytic element of world synthesis and progress which will cause different civilizations of the modern epoch to be not closed and isolated worlds having no value and meaning for one another, but unfolding phases in the moral evolution of mankind. Charles Peguy made the famous observation that the social revolution will be moral or it will not be at all. The world-creating act of the historical moral drama is now being performed. Maritain formulates one of the functional laws of history as the law of *prise de conscience*, i.e. the law of growth in awareness as a sign of human progress and involving at the same time inherent dangers. 'This law of progressive *prise de conscience*', he observes, 'is linked with the history of civilization in general, but it takes place very slowly. And while it takes place in one area, another area may be completely immune from it.'⁷ The law of universal humanistic culture and conscience is progressing tardily, weakened by the anti-humanistic philosophies of Social Darwinism, Psychologism and Marxism and the distortion of the image of Man in all civilizations by science, technology, and cybernetics. In order that a deep awareness of their in-born and typical humanism and lively appreciation of its respective dangers and failures can become creative forces of history, East and West must both relive and reintegrate their permanent humanistic heritage, intellectual and spiritual, exorcize the pernicious historical 'ghosts' that threaten and obstruct its creativity from the dead past, and saturate all areas of life, inner and outer, with humanist truths and values.

⁷ *On the Philosophy of History*, p. 55.

A conscious, dynamic, renascent humanism of the future can be moulded only by the judicious intermingling of the universalist historical myths, traditions, and ideals of both Asia and the West—the age-long sources of intuitions and insights from which the continuity of their respective cultures drew its life.

These relate to:

1. The universal or cosmic range and scope of the human personality. This provides philosophical support for the principle of the supreme worth and dignity of the human person, who as the complete and cosmic Being is prior to and higher than the State, nation, race, or any other group or organization falling short of the universal and the whole. The infinitude and majesty of the personality, the locus of transcendence and potentiality, incarnating Being in movement, are beyond and above history. The unity and everlastingness of history—the ascent of history into the suprahistorical—come from the realm of Being and values.

2. Universal and absolute humanistic values and ideals. This provides philosophical support of the principle that it is the intrinsic, universal, and absolute values that govern and direct the spiritual movement in history. The understanding and achievement of intrinsic values in its turn becomes the criterion of the authentic interpretation of history. History, in the first place, is the accumulation and transmission of universal myths and traditions that are values-in-action, and the external heritage of law, custom, and morality integrated together into a well-knit, ongoing structure. This prevents the lapse and decline of the intrinsic, absolute, and universal values of a civilization that otherwise would be inevitable. Secondly, history, in its momentous climaxes, its exalted works and movements that become objects of veneration of the successive generations, passes into absolute, eternal suprahistorical values.

3. The moral and spiritual unity of mankind. This provides philosophical support of the principle that mankind consciousness, feeling, and action represent the best and surest basis of the further evolution of man both as individual and as species. The accumulation and transmission of a single

pool of myths, symbols, traditions, and values of mankind have little to do with the biological heritage of the race or with the transmission of individual values and experiences. It is the brisk and uninterrupted interchange of truths, values, and experiences of different historic civilizations that sets up the frames, models, and procedures for the further development of mankind. The profound and practical apprehension of the historical unity of mankind remains its great task within history in the present epoch.

World personality, absolute values, and unified mankind are the intertwined end-products of human evolution or history—the triple chord illumined and clarified by cosmology and ontology. The evolving world humanism of the modern age, global in range and philosophical in outlook, gives a promise of the consummation of history never before fulfilled.

*Interfusion of the Historical Patterns of Humanism,
East and West*

There are universal historical patterns and crystallizations whose intermingling and interpenetration are essential for providing the fundament for modern world humanism:

1. In respect of the pattern of universal, humanistic selfhood from the myths and ideals of the complete and universal Man, envisioned by the Hebrew prophets, the Greek philosophers, the Roman statesmen, and the Renaissance artists and scholars of the West and by the Vedantic, Confucian, Taoist, and Buddhist monks, contemplatives, scholars, and statesmen of Asia.

2. In respect of humanistic moral values and ideals from the combination of Christian love, faith, and charity and Kantian stress of duty of the West with the moral norms of the East: the Hindu ethics of self-detachment and self-transcendence grounded in the identification of self and world; the Taoist moral notion of non-assertion and non-action, achieving the integrity of human nature; the Confucian appreciation and emphasis of human relationships between man

and man as the indispensable foundation of the good family, society, and government; the Mahayana Buddhist ethics of universal compassion, amity, and salvation, based on the denial of both self and world; and the Zen Buddhist discipline of resoluteness of action along with the contemplative attitude.

3. As regards the unlimited enlargement of the human community from the patterns of the *Imperium Romana*, the Natural Law of the Stoics, the Catholic Church, and the British and American Common Law of the West; and the myths and ideals of One World, One Sovereign, and of the universe as the Nest of Mankind (*Viśvaṁ bhavatyekanīḍaṁ*) and the sanctified brotherhood of world-community (*Vasudhaiva kutumbakam*) of the East.

The Transcendent Meaning of History

Human unity can never be fully achieved; it is an inaccessible, ever-receding goal which has become most articulate, deliberate, and purposeful for mankind in the present age for its security, happiness, and well-being. The future history of mankind under the guidance of this goal still remains a movement that will not find its much desired consummation. But for the first time in world history the movement will spring not from a particular people, region, and culture, but from mankind as a whole, and hence will be unprecedented in its sweep, depth, and intensity. It is for the first time that mankind will have also the wherewithal in the form of scientific, psychological, and social discoveries and their applications for ensuring certain minimum standards of health, education, comfort, and happiness of all peoples. Accordingly, the unity of mankind will be realized more comprehensively and concretely than ever before.

World history is sometimes compared with a road strewn with the corpses of truths and values mutilated and destroyed by the senseless contingencies and brute necessities of life. But through all mutilations and destructions world history is also the history of the progressive triumph of truths and values. 'The creation of the world—that is to say, the world of civilized order', according to Whitehead, 'is the victory of persuasion

over force.' For the first time the concept of mankind as a whole emerges not as an intellectual abstraction nor as an inaccessible ideal but as a perceived, concrete historical reality. It is consciously entertained and appreciated, and invested with immediate moral obligations for the nations that open themselves to others and to the fellowship of humanness, binding all men everywhere through *faith* in the guise of history. That faith which now makes the dumb nations speak and the crippled nations scale the mountain peaks will be a new formula for their collaboration in the entire spiritual movement and consummation of world history. Mankind will now be finally redeemed from what Mircea Eliade calls, 'the terror of history'. It will seek the highest degree of freedom, that of participation in the processes of history and discover that the misfortunes and tragedies of history have 'a transhistorical meaning, even if that meaning is not always visible for humanity in its present condition.'⁸

The modern epoch of history reveals itself to modern man in the historical consciousness of the unity of mankind as a world-reshaping faith. All peoples without exception participate according to their moral and material resources in the goal of unity of mankind and in its achievement, however, tentative, inchoate, and incomplete. Those who are now in the vanguard of history seek the all-embracing goal of mankind-unity as a spiritual reality with zeal and fervour, reorienting international intercourse, institutions, and laws on the basis of justice, equality, and sharing, elevated to a new ethos and religion of mankind. As entire mankind, representing all continents and all races, is drawn together in the dynamic, all-encompassing movement, it will derive its profound certitude and faith from its privileged epochs in the past—the Age of Pericles, the Hellenistic Culture, the Age of the Great Kushanas, the Gupta Epoch, the T'ang Age, the Age of Augustus, the European Renaissance, Elizabethan England, and the Victorian Epoch. These decisive eras of world history will again shine forth, overstep place and time, and pass into the absolute and timeless. Not merely the élite nations and cultures but man-

⁸ *The End of Time*, pp. 238-39.

kind as a whole by living eternally in and through history will proceed to fulfil their authentic destiny. The centre of world history in this epoch is neither Asia, nor Europe, nor, again, the New World, but is distributed throughout the earth that, enriched by the inheritance of world history, moves towards an all-embracing moral and spiritual community.

CHAPTER V

COMMUNICATION, COMMUNION, COMMUNITY

Image of Homo Universalis

THE UNITY and solidarity of mankind is no longer an abstraction nor a utopia but a growing human experience in the modern age. This must now be recognized and acknowledged as the common, overall frame of reference of all the social sciences. These had built up their methods and doctrines under markedly different, outgrown conditions of constant, heedless struggle between individuals, between social classes and between peoples, and spurned the ideas of common humanness, unity, and solidarity of mankind.

Recent developments in biology, ecology, and genetics combine to stress the genetically controlled plasticity of human traits as the most typical and uniquely human characteristic. The adaptive plasticity of human traits and behaviour is responsible for man's survival and dominance in his biological and historical past, and fits him for adaptation to his worldwide environment and global traditions and culture. The establishment and standardization of global environment and culture dramatically alter today the image of *Homo sapiens*. He develops new ways of mankind understanding, feeling, and being, discovers the psychology and open values and potentialities of *Homo universalis* and controls and guides his own evolution in terms of this new image in the emerging 'one world' community.

Bio-psychologically speaking, man is the most widely travelled, acclimatized, global animal. In his make-up the dominant feature is his inborn physical, mental, and social adjustability, educability, and openness as species traits that have been fostered by natural selection. As a polymorphic, educable, and

social animal, his psychological and cultural advance has, no doubt, rested on the unity, continuity, and solidarity of entire mankind. Man cannot exist until there is mankind.

The above scientific truth is by-passed by all social sciences. The reason apparently is that the basic disciplines of biology and psychology, on which the superstructure of the social sciences rests, nurture outmoded mechanistic and physicalistic assumptions and procedures. The latter are incompatible with a modern holistic or integral philosophy of man, values, and society. Neither a naïve, mechanistic biologism, nor a naturalistic, animal-oriented psychologism, nor, again, an ambitious, unified anthropological science, following the empirical methods of biology and medicine, can lay soundly and firmly the foundations of the social sciences. Natural science procedures and laws cannot explain nor interpret the unity and harmony within man, between man and fellowman, and with mankind-and-cosmos. Man is much more than anything biology, psychology, and the social sciences can unravel about him. He is communication, wholeness, and transcendence incarnate, unique, and inexhaustible, and hence inaccessible to cognition. He fulfils himself only in and through unity, wholeness, and transcendence beyond his actualities which only philosophy can understand and interpret. Philosophy must have to complete the social science treatment of man, and rescue him from lop-sided knowledge about himself and false guidance or projection of his future. A philosophical view of communication, communion, or community seems essential today for the health and recovery of the sciences concerned with man, society, and culture.

Differences between Animal Communication and Human Communion

Communication, communion, or community has recently become the key unifying concept, integrating such widely different specialized studies on different dimensions as ethology, psychology, neurophysiology, linguistics, engineering, cybernetics, economics, sociology, art, religion, and finally, metaphysics. The modes and systems of communication, communion, or community have to be carefully distinguished in orga-

nic evolution. Communication is the rule at the animal level—response to physical stimuli, ranging from the simple chemical or contact-signalling motions of infusoria to the odours of insects, the dances of bees, the songs and displays of birds and the eloquently communicative noises—the growls, barks, chatterings, and moans of mammals. Man's verbal behaviour is an expansion and amplification of stereotyped, species-specific animal kinesic and auditory communication. Animals whose behaviour is at a reflexive, sense-dominated level cannot develop communion which is an interchange and interpenetration of concepts, feelings, emotions, and sentiments mediated by language and symbol. The latter are socially learned and transmitted from generation to generation and presuppose a much more complex, discriminative, and resonant mental organization. Human *communion* is different from animal communication, first, in that it not only expresses emotions and intentions and directs and guides the performances of others, as in the case of animal social signalling, but also reports, systematizes, and evaluates things, persons, and events together with their dynamic reciprocal relations in the complex, conceptualized setting of the past, present, and future. Human communion, in the first place, depends as much on memory, imagination, intuition, valuation, and judgement as on perception and observation. Second, it may also completely discard sound, gesture, or movement, i.e. merely physical mode of communication. A loving guru or a compassionate person may so turn to the disciple or an afflicted person that genuine communion appears on the basis of shared or tender silence, i.e. telepathic interpenetration. Such is the mutual rapport of human minds and hearts. The great Buddha's accustomed silence in the midst of his congregation was perfect communication.

Unlimited Range and Intensity of Human Community

Correspondingly the range of community at the animal level is limited by the endowment and transmission of biological heredity; at the human level its extension, intensification, and deepening are infinite and unforeseeable because of the unique capacity of the human consciousness—intellect, memory, in-

tuition, imagination, appreciation, and judgement—to apprehend and express meaningfully man-and-man and man-and-cosmos transactions. Modern studies of telepathy, precognition, and psychokinesis reveal the paranormal extensions of human intelligence and empathy. It is obvious that the paranormal facilities of human communication have not been brought under the powers of attention and conscious control and guidance. Such facilities are, as established by long human experience, independent of space and time or rather of the existential, spatial, or temporal situation. Like aesthetic and mystical intuitions, these comprise man's subtlest, most efficient, and most specialized mode of communion with the invisible cosmos on a level of causality beyond the laws of the physical world.¹ Mystical insight and paranormal apprehension extend man's boundaries of community from the visible and comprehensible physical environment to the invisible and unknown cosmic structure. Superimposed upon, but continuous with, the stereotyped social communication in animals, his impulses and capacities for communion and community are open, forward-oriented and undefinable and associated with the long-range directing systems of Life, Mind and Values towards unity, wholeness, and transcendence.

Meaning of Communication at Successive Dimensions

Man builds up an ever universalizing, transcending pattern of communication or community at each dimension of his adjustment to life, mind, and cosmos. Communication at his *neural* dimension is a function of the cortical machine handling signs, signals, and symbols. Neurologically speaking, the cortex is an unimaginably complex and sensitive thermionic communication machine with its vast number of neuronal nets. These can be connected together in an infinite number of ways so that its adaptive patterns of goal-seeking and experiences are dynamic and fluctuating. There is found a vertical organization of the cortex in six layers, enabling it, like a scanning mechanism, to recognize and indicate universals and relate them to one another.

¹ *The Philosophy of Personality*, pp. 212-15.

These apparently become symbols and values, whether immediate or ultimate, such as egoism or altruism, fragmentariness or wholeness, existence or transcendence. Constantly modified, reinforced, and controlled through social conditioning these comprise the frame of the engrammed, integrated man-community-cosmos picture constructed by the cortex. Yet the cortex is more than a machine nor is it all of the brain in the human physiological system. Human community is built up on the neural mechanisms creating an intricate, viable network of imprints on the brains as symbols, goals, and values—the cortical universals affiliating man with the larger environment of society and cosmos.

Communication at the *biological* dimension has favoured man's selection and transmission of values that transcend his opportunistic adaptation as both his unique personal trait and capacity and his social goal and purpose, enabling him to adapt and create in his ever-extending social milieu that extends itself into mankind and cosmos. Biologically speaking, *Homo sapiens* is today *Homo instabilis* because of his genetical incapacity for enlargement of communication to a range and level required by his ecology. He can achieve stability and fresh evolutionary advance through his mental and social adaptability and educability for his acquired global milieu and culture; only as *Homo universalis* cutting through the chrysalis of closed, limited values, society or culture. His world-wide ecological and social environment, no doubt, demands control of his genetical equipment in the direction of a greater endowment with understanding, empathy, and altruism and less with sexuality, greed, rage, and aggressiveness. Only a balanced genetic endowment can establish his inner poise and harmony with his grand social aims and commitments of a mankind-system—the product of human natural selection which now provides the basis of his further evolutionary progress.

At the *psychological* dimension communication has, as William James understood, its special function in self-introspection, reflection, and valuation, apart from its being the basis of development of his diverse symbolic activities and relations—language, learning, social connections, behaviour, and ideals and their transmission as social heritage. All human commu-

nication embodies meanings, goals, and values of both self and *community*. Both extend themselves without limit due to man's basic impulse and capacity of self-identity, extension, and transcendence, on the one side, and the use of language, logic, and discourse, and the means of education and techniques of communication that establish common understanding, values, and behaviour indefinitely expanding their ambit on the other. The *modus operandi* is the symbol which establishes a common reference. Communication is *symbolic* with a reference beyond itself for its meanings, values, and experiences that are shared by a larger and larger community within its expanding ambit. *Homo symbolicum* fulfils himself in the absolute life, the cosmic values, and the community of communities, and creates a subtle and complex system of symbols for this purpose. He is truly *Homo universalis*; the community to which he really belongs is the community of communities. This is grounded in the biological unity of man and the psychological unity of human nature and values, and enriched, deepened, and reinforced by his symbols of art, religion, myth, and metaphysics. Yet his social habits and institutions and ways of living created and maintained by an all-pervasive, maladaptive symbol and value complex often hinder his social awareness, feeling, and imagination and challenge and limit his belongingness to mankind as a whole.

Communication in engineering has recently given man his earth satellites which will develop such an earth-wide and almost synchronous communications system that psychologically he may obtain release from the restrictions of his community's limited environment and feel part of a mankind-community. The 'feed-back' mechanisms, positive and negative, i.e. the joining together of the receptor and the effector are stressed today by engineering, though it was not unknown to physiology and psychology. Its application in the field of 'social engineering' is that the social system cannot work without a good deal of response back from the masses of the people to the élite and power groups. Education, equalization of economic and social opportunities, physical and social mobility, and social literacy and alertness are all essential for checking the divisive trends of the class-and-power structure in economics

and politics, i.e. for transforming society into communion or community and for restoring aggressive nations to mankind.

This leads us to communication in *sociology*. According to Park, the major functions of communication are expression, interpretation, response, and transmission. It is appropriate social expression, correspondingly right social interpretation, adequate, forestalled social response, and, finally, free, open, and efficient diffusion or transmission that can build up the largest and the most intense area of communication, i.e. the genuine, extended, open community.

At each link of the complex social communication process, the sign, symbol, or word should be the most appropriate for both the individual and the community, so that there might be a smooth and perfect 'chain-reaction' of stimulation, reception, understanding, evaluation, and behaviour in a continuous, brisk two-way traffic. Any blockage anywhere in the 'feed-back' mechanism comprises an acute social issue on the solution of which depends the restoration or facilitation of communion between the isolated pockets, parts, or segments of the community. Stable and perfect communication in society can be established only on the basis of a fully integrated and interwoven pattern of communication, a dynamic interchange and interpenetration of the attitudes, opinions, and values of individuals, groups, and classes.

The Great Society, Graham Wallas pointed out long ago, does not foster the primary group attitudes and loyalties. Mutuality, communion, and love fade away in the secondary groups and associations of all highly industrialized societies. This is one of the key sociological issues of the modern age—how to keep alive and promote the feeling and attitudes in vast secondary associations and structures so that the poison of impersonal relations and behaviour may be counteracted. The solution lies in the wider spread of small functional, autonomous groups and associations of all kinds and at all sectors of social life, entrusted with economic and political responsibility for dealing with the major social and economic affairs. These may function as yeast that may leaven the commonwealth with the sentiments of trust and fellowship, care and solicitude. There are no boundaries to what are deepest and

truest in human-being-in-communion. Creative love, devotion, and compassion, nurtured and developed at certain plastic points within the social order, can enrich and enkindle the larger society. Besides William James's 'moral equivalents for war' may take care of man's ego-centricity, callousness, and aggressiveness conditioned by the impersonality, anonymity, and relentless tempo of great industrial aggregates.

The social progress of mankind is the progress of the social media and cumulative products of communication ever enlarging the boundaries of human communion and solidarity. Human society in this age enlarges itself into the community of mankind through the improvement of world expression and dissemination of knowledge, world understanding, and world co-operation. Modern world communication shows, however, a profound cleavage between the communication of world science, technology, and industry and intercultural understanding, interpretation, values, and behaviour. This is the most difficult and complex problem for the sociology of world communication today.

Finally, communication is a *metaphysical* category of all possible communities establishing the identity of self with the generalized other, the cosmos, or the Thou. A person knows his communicator as a self-identical person only by faith. Rational or moral faith is the basis of knowledge of other minds. Brightman thus indicates the metaphysical basis of communication:

Communication, the most anti-positivistic of all categories, is nevertheless one of the most trustworthy, precisely because of its rational metaphysical basis. For if communication is not acknowledged as a category of all shining presents, and if its affirmation of illuminating absents which communicate with my shining present is not literally true, then there is no meaning in society, public verification, scientific and philosophical discussion in any socially directed questions or in any answers. What my private shining present, taken as bare immediacy, cannot give me, what positivistic theory cannot give me, is required by my shining present taken as a process of rational mediation.²

Communication at the metaphysical dimension is the im-

² *Person and Reality*, pp. 110-11.

pulse and capacity of every man for identity, continuity and wholeness which signalize his kinship or *communion* with the cosmos-total. This is the cosmic, metaphysical status of *Homo—Homo universalis*—the denial or attenuation of which is accompanied by marked mental anxiety, distress, and suffering. Such cosmic status modern man has virtually lost in his artificial, secondary urban-industrial environment.

Classification of the Patterns of Communication

The patterns of communication may now be classified. A compact, well-knit culture must acquire, integrate, and deploy an elaborate and subtle repertory of sign and symbol complex understood, appreciated, and operated efficiently by individuals belonging to various strata and sectors for facilitating and sustaining different types and modes of communication. These are divisible into the following major categories:

First, *factual* communication reporting, verifying, and schematizing facts about physical events and human situations and their interrelations so that the community has a common frame of physical reference;

Second, *ideological* communication achieving an accord in beliefs, opinions, and values so that the community seeks common goals, purposes, and ideals—a common value-hierarchy as the frame of reference for social action;

Third, *corrective* or *punitive* communication checking, punishing, or abolishing blockages and hindrances of communication that impede the modicum of trust, goodwill and co-operation among individuals, associations, and classes essential for the stability and survival of the community—a common frame of reference for social control;

Fourth, *conjunctive* communication blending, reconciling, and co-ordinating the various fields of social activities, economic, social, intellectual, artistic, and religious, so that smooth and harmonious social adjustment and intellectual adventure without any lags between the different sectors of life and mind are possible—a common frame of reference for total progress;

Finally, *utopian* or *evocative* communication, such as are

established by morals, art, metaphysics, and religion, that transcends the unity and continuity of the community and embodies concepts, feelings, and strivings of affiliation to the community of mankind and cosmos—a common frame of reference for man-with-cosmos 'transactions'.

Communication is much more than what the social scientist finds in the process. It overreaches human stimulus and response, information and orientation of behaviour and establishes the human mind and its possibilities in the heart of mankind and cosmos as a whole. Utopian communication in a well-integrated culture seeks to approximate human goals and strivings to those of co-operative and creative participants in a symphony orchestra, producing enduring, impressive, and elusive harmony. Such harmony like music passes over into the amity and peace of mankind and the order and harmony of the cosmos.

Universal Communion or Community—the Social Norm

Communication, communion, or community march together in the progressive unfolding of Man, Values and Community, i.e. of human evolution or civilization. The psychobiological foundations of the social sciences should be securely established on the constant, dynamic communion or interpenetration between Man, Values, and Community. The human *person* with his desire and capacity of communion, self-extension, and self-transcendence as basic propensities and needs creates patterns of social relations, behaviour, and values. *Values*, internalized, communicated, and transmitted by man are products of communion or community. *Communion* or *community* extend from the family, kinship group, tribe, nation, and mankind into the absolute and eternal community of communities. The dynamic, reciprocal and intrinsically creative 'transactions' between Man, Values, and Community constitute the frame in which the goals and norms of personality development, value system, and patterns and aspirations of community participation emerge ceaselessly and unpredictably, transcending the existential situation or dimension.

Universal communion or community of communities is the social law, model, or norm that must be accepted by all the psychological and social sciences. The notions of normality or abnormality, fitness or non-adaptability in the various fields of physiology, medicine, psychology, sociology, and social work are increasingly formulated today in terms of individual and social communication and its blockages of various degrees and kinds at the various dimensions. The symbols, values, and strivings of self-identity, love, compassion or open man-and-mankind communion accordingly should no longer be avoided or by-passed by the social sciences as carrying a heavy load of ethical or aesthetic significance. These should be rather recognized as models of behaviour for the maturation, integration, and perfection of the personality and the stability and continuity of society and culture.

All social sciences during the last two decades stressed the closedness and relativity of values, value-systems, and cultures. Their progress in recent years has been, however, guided and directed largely by an overall appreciation of certain basic and ultimate notions and values as universal for mankind. Simultaneously, sociology is abandoning its previous contempt for values and value-hierarchy and its facile acceptance of value relativity. It now explores methods and techniques for an empirical study, classification, and verification of value-systems, and relates these to basic and common human nature, values, and strivings. A scientific, empirical ethics is also born, grounded in alternative systems of moral principles and values and their psychological connections with universal modes and patterns of group integration and development. Today universal history, rather than the histories of different peoples and cultures, is stressed. The philosophical contemplation of one mankind, one history, stressing the movements of spiritual unification of the human race through the epochs, is the special feature of history-writing in this epoch. Culturology also is rooting itself in the universal scale of values of mankind, just as the philosophy of history focuses on history as the growth and struggle for value-schemata, giving true meaning to the chaotic and fortuitous in human events in the long march of time. More and more the impact of philoso-

phical psychology or philosophy of personality is being felt on all the social sciences. On the one hand, there are greater integration and co-ordination of the various social disciplines as there is acknowledgement of the unity and wholeness of the personality and the integralness of the social order. On the other hand, there is emphasis of the general trends of man, society, or culture towards the enlargement of their boundaries—the recognition of humanist and global values and frames of reference.

*Abandonment of the Universalist Frame by Economics
and Political Science*

No social sciences have, however, so tenaciously, and yet so unwisely rejected the mankind requirement and global humanist viewpoint in their assumptions and theories as economics and political science. Since their formulation and systematization they have proved unhelpful towards social harmony and justice on one side and the unity and solidarity of mankind on the other. The traditional individualistic approach and the conception of economics as the theory of national wealth and prosperity are not at all conducive in this age towards the development of institutions and policies that can increasingly influence international relations for stability, peace, and progress. Similarly political science as a theory of national power and sovereignty in an exclusive, competitive, even belligerent setting is incongruent with the growing delimitation of power of the mighty nations and the enlarging laws and rights of mankind. The experience of the indivisibility of wealth and misery for mankind in the sphere of economics, and of sheer impracticability of maintenance of sovereignty for congeries of small states in the sphere of politics, under modern conditions of world communication and interchange and of world reallocation of surplus capital and massive foreign aid on grounds of international peace, justice, and equity, has not led to any denting or tempering of the steel framework of doctrines of these major social sciences. Rooted in the obsolete creeds of metaphysical individualism, Social Darwinism, Behaviourism, and an exclusive State system,

these mature branches of human knowledge in their theoretical orientations stubbornly stand out against a universal scale of values and a mankind-ethical system. They still defend or acknowledge an outmoded closed economy and polity, postulating or actually preaching division, struggle, and conflict instead of international co-operation and planning on a mankind-basis.

By and large economics and political science more or less rationalize the disintegration of the world system built up by the nineteenth-century technology, industry, and commerce. Sociology, instead of becoming the master science of society as its great humanist founders had hoped, has more or less capitulated in this age to these clamant, domineering social sciences. It has acquiesced in their ideological emphasis of individualism, neglect of the basic values and norms of human culture from which all social relations, behaviour, and institutions spring and disregard of modern mankind's trend towards a just, humane, and co-operative order free from want, fear, and conflict.

Humanistic Ingredients of Earlier Social Thought

Following economics and political science, sociology has clung to the mechanical, isolated selfhood of Social Darwinism and Behaviourism and striven to become value-free. It has paid little attention to the fundamental enlarging processes of global communion and community and abandoned the broad mankind outlook and feeling of its great founders. Due to the apostasy of its modern disciples, the core of current sociological theory is dissociated from the enduring and universal intellectual and humanistic ingredients of earlier social thought such as embodied in the following:

The Smithian stress of the economic and commercial interdependence of nations with the corollary of condemnation of the British colonial system as 'a manifest violation of the sacred rights of mankind' and the Smithian doctrine of human sympathy as the bulwark of the natural rights of the individual and the basis of mutual aid between individuals, classes, and

nations which achieves a perfect harmony in the social order corresponding to that in the natural order;

the British utilitarian conception of the happiness of entire mankind embodying the aim and purpose of social science as well as of all rational social reforms, legislation, and education;

the Comtean religion of humanity and universal humanitarian outlook based on a disinterested love of mankind;

the Marxian historical determination of the unity of mankind through the universal dialectical march of economic and social forces and relations;

the Spencerian prophecy of world industrialism as leading to the ultimate abolition of war and promotion of the unity and peaceful progress of mankind;

Durkheim's conception of the collective consciousness as the highest form of the psychic life, seeing things in their permanent and essential aspects, and of God as the infinite society worshipping itself;

Hobhouse's extension of the principle of co-operation and harmony into the orderly social development of mankind;

Giddings' emphasis of consciousness of kind as shaping and focusing all other motivations, determining the evolution and extension of human communities and also stimulating the devotion and sacrifice of the personality social class—the natural aristocracy of mankind; and

Max Scheler's conception of the unity of human nature and its essential moral values that shape the unity and ordered progress of mankind.

The Old Humanism and the New

To a large extent the rise and supremacy of Dialectical Materialism stemming from Karl Marx and Engels have been responsible for the current fractionalization of the human person, values, and world system that challenges the traditional idealistic European social thought in the name of a new humanism and universalism. Dialectical Materialism establishes the continuity of the physical and biological sciences and the quantitative type of social thinking. It looks upon human

values as merchandise for the exchange of wealth and power, denies the essential social and moral nature of man and stresses human egoism, struggle, and aggression in every dimension and sector of life. The world view of Dialectical Materialism that has in its turn sprung from the mechanistic formula of the universe in Newton's physics and Locke's social philosophy, strengthens the physicalistic assumptions and procedures in all social studies. An exaggerated faith in 'scientism' and stress of empirical methods of investigation and analysis in all fields of human relations, goals, and behaviour deflect sociological insight and imagination from fundamental inquiry into the dynamic reciprocities and interchanges of personality, values, and social system. Such reciprocities and interchanges that defy quantification reveal universal human trends for all societies and cultures. The mechanistic outlook and physicalist mode of social analysis should now be challenged by a philosophical psychology and sociology with their deeper understanding of human nature, values, and communion or community in their togetherness, i.e. a universal community of persons, values, and world system and continuity of social relations and values in their integrality as well as in their separateness at different dimensions. No longer, surely, should any psychological or social science be concerned with only one dimension of social communication, values, and experience, and that in a more or less isolated, closed milieu. At this moment all of them must subserve the ends of the unity and solidarity of mankind, of full, integrated, and self-transcending individuals and of global values in order that the human race and civilization can survive.

Today the vast, swelling, constructive movements of world humanism, socialism and *homonoia* are remoulding the world mind. The modern age grounds itself in the faith in a universal scale of human values that comprises the moral foundations for the growing unification of mankind and for a universal moral order in the future. Both these strivings and aspirations are enshrined in the historic Universal Charter of Human Rights of U.N.O. The appreciation of a universal scale of human values underlies the acknowledgement and respect of basic human rights and freedom that are conditions

of, or aids to the pursuit and fulfilment of fundamental needs and values in all societies and cultures. Accordingly, the moral order of mankind awaits the world-wide recognition and implementation of the basic human rights.

In the modern age neither a juridical world order, nor world government nor, again, an interdependent co-operative world economic system and planning on a world basis can be created without a universal moral order. The latter is the basic and urgent requirement for world peace, co-operation and progress. It alone can transform the present interdependent economic and technological world society into a world community. Only a new world conscience can bring about and sustain the consensus of the nations and the gradual enforcement of rules, laws, and conventions by the world-wide economic and social agencies and institutions of the U.N.O. No doubt, the cosmopolitan humanistic ideals and practices of the U.N. symbolize the hopes and aspirations of a demilitarized, peaceful, ethical world system without which the human race cannot survive in the Atomic Age.

The universal scale of human values, however, can be, and is expressed differently in different societies or cultures, and the differences are equally important as the similarities. In spite of the similarity of human nature, needs, and values in general and in the long run, man is in some measure different everywhere and capable of further differentiation. Men are incapable of accepting, assimilating, and co-ordinating all values of all cultures and of planning their lives accordingly. But where different value-schemes are available for each man in the modern age, there is a great and hopeful human possibility of emergence of new patterns of integrity, wholeness, and universalism. As Archie J. Bahm aptly observes:

A new kind of humanism is emerging; but surely its own systematic study, i.e. comparative philosophy, will observe that man is not only already an integrality given in reality, but also a dynamic integer whose growing differences continue to be as essential to his nature as his similarities.

The need of the human person for all value-systems in this age will result in finer and more sensitive integrations and

universalizations of values. These will reveal as much the variability as the unity of human nature, as much the range and uniqueness of man's creativity as the interpenetration and solidarity of mankind.

Basic Principles of Human Communion or Community

We can now formulate three basic principles of human communion or community. In the first place, the human community is found in its unity and wholeness both in the inexhaustible creativity of the individual personality and the divergent evolution of societies, values, and cultures within the unity of world civilization. This is the outcome of the arts of communication at the social level extending from local, regional, and national to global dimension—world education, dissemination of science, technology, arts and humanities, cultural interchange, global economic co-operation, movement of capital, scientific, and technical skill, unrestricted flow of migration of peoples and equalization of opportunities for all races.

Second, the human community extending itself to mankind as a whole is merely one set of interconnections and values within the universal community of the cosmos. This is the outcome of the development of world-wide art, literature, religion, and morality maintaining and developing harmony between the social order of the community of the earth and the order of the universe. Communion or community here is at the aesthetic and philosophical dimension. Man's contemplative experience is laden with feeling and passion. The aesthetic norm is a guide to the metaphysical real.

Third, man is in the universal community as the universal community is in him. The finite and the infinite, the universal and the individual, being and becoming enter into each other. The drop is in the ocean and the ocean is in the drop. This is the outcome of man's profound communion at the mystical and ontological dimension that achieves the perfect concord of human existence with the constructive order in the cosmic-and-real, Being or the Absolute. The community, therefore, is always ontological and mystical. It is grounded in appre-

hension of the innermost nature of Reality or Being as love. There is a deep, unmistakable similarity among all who love: from the mother who bestows her self-oblivious care and solicitude for her offspring in every society or culture, the patriot who sacrifices himself for the defence of his nation, and the martyr who dies at the stake for his creed or faith, to the scientist, artist, or mystic who subordinates all personal comforts to the disinterested pursuit of truth, beauty, or holiness and the blessed man who takes on his shoulders the cross of suffering even unto death because of his compassion for mankind. Yet love is distinguishable at various dimensions with reference to its scope, majesty, and sublimity. At its highest dimension the community that love creates and sustains becomes identical with the mankind-and-cosmos whole or reality. This is the supreme revelation of communion. Here the self, communion, and community merge in One—Transcendence, man's unique and supreme impulse and capacity.

The Living Community of Cosmos

We reject the viewpoint of Bertrand Russell, which represents the general trend of modern scientism and its omniscient objectivity, that the cosmos is meaningless, purposeless, totally indifferent as to how man lives, suffers, grows, and transforms himself. We also discard the unfortunate, warped philosopher Kierkegaard's view of man as abandoned by cosmos, lonely, helpless and full of anguish and anxiety and his view of community as crowd, untrue, impersonal, and bleak. Through his ontic communion, love, and transcendence man in all epochs and countries transforms the cosmos into an intimate, reciprocating community. The living, throbbing community of cosmos and all beings in it have, in our view, values both in, and of themselves and in relation to one another. Each human person has a value depending on how he maintains or enhances the excellences of all others in the all-encompassing whole-and-real, to which all belong and which, indeed, embodies intrinsic and ultimate value and potentiality. The cosmos, impregnated with unrealized values of its own,

and also ever enriched by unknown and unpredictable human values, points to the total fulfilment of values possible for all to achieve. Each human person, as a component of the community of cosmos, is subject to the inescapable duties of aiding the maximum fulfilment of values or potentialities for all beings belonging to it. Such, in brief, is the give and take of values between man and the community of cosmos—an inseparable interrelation and interplay holding the promise of man-made perfection or injury to all fellowmen and to the cosmos. Neither can the cosmos have any unfulfilled men or potentialities; nor should man live and act except in perfect possible harmony with the cosmos. The entire modern attempt to denude the cosmos of values and obtain a value-free world for the natural as well as the social sciences is based on the pernicious belief that the acknowledgement of values as part of nature implies the distortion of nature.

*The Increasingly Co-operative, Inexhaustible
Human Adventure*

Human mind after its millennium-old evolution has become such that it can interialize in its structure cosmic rhythms and infiltrations that it comes to recognize and acknowledge as intellectual and aesthetic values, concords, and harmonies. Recent advances in neural physiology have shown that the human cerebral cortex and nervous system are subtly and coherently responsive to cosmic radiations and influences that are refashioned into human sensitivities, prehensions, and dispositions. Cosmic rhythms, dialectics, and values have become not only the principles of the visible human social order, but also the forward-oriented laws and directives of open evolution whose sweep and range cover the invisible and infinite, and yet personal and intimate community of cosmos, and are embodied in the self-transcending nature and function of man as a contemplative being with his inevitable trend to become macrocosm and to aid all its living members to share in the transactions of this macrocosm.

Man's matured, contemplative, transcending self far surpasses the boundaries of his family, neighbourhood, class, nation, and

mankind, and finds itself drawn farther and farther away from his biological individuality, derived from his mother's womb, and his social status, derived from the social milieu, towards the all-togetherness of the cosmos which he can imagine, to which he can respond, and which infiltrates into his dispositions, values, and possibilities. He establishes his profound kinship with the cosmos in which are gathered together all sentient creatures from amoeba to mankind and all insentient things from atom to galaxy, along with all his precious intrinsic values, into One Unlimited Community of Cosmos. His reason, imagination, intuition, and empathy, all tie him and his values and potentialities to the whole, the cosmic, and the transcendent. In the human mind there is the urge to universal truth, and to wholeness, unity, and transcendence that signalizes its filiation with the cosmos as mind, values, and community. The cosmos is essentially a single order of being—an intercommunicating, interchanging, interacting personal order. The living community of communities is the highest truth and value of man, the microcosm—the world of persons in relation, the world of communion, where he must make his home for his freedom, love, and transcendence. Its nature is such that it will enhance in value everywhere and under all conditions. It is an increasingly co-operative, creative, growth of persons and values. Human persons, values, and community ever enrich themselves and are inexhaustible in evolution.

CHAPTER VI

DIALECTIC OF COMMUNION : POLARITY OF SOLITUDE AND SHARING

Man's Primal Solitude and its Correction

MAN, A FINITE and conditioned and, at the same time, a reflective and aspiring creature as he is, normally suffers from an acute sense of solitude. This is due to the contingency and accidentalness of his limited existence. Heidegger, among the modern Existentialists, stresses man's whole being-in-the-world as the object of a strange feeling of dread singling him out and disclosing his everyday world as meaningless and alien. Such indefinite dread is the consequence of the brute contingency into which man's self, values, and possibilities are thrown. He perennially wishes to overcome his original solitude, self-alienation and lostness in the world through submerging himself in the continuous stream of coarse sensations and emotions, through his vigorous participation in the objective world of society and its unremitting routine of activities and projects, and, again, through his intellectual insight and aesthetic and spiritual communion with the Thou or the We, sharply differentiated from the relentlessly pressing impersonal It that surrounds him on all sides and threatens the determinate phases of his existence.

Men are differently endowed psychically, and are introverts or extroverts preferring and cultivating different degrees and forms of solitude. Bacon observes, 'Whoever lives in solitude is either a wild beast or a God.' The primal solitude of man as a finite creature which is heightened by the growing awareness of uniqueness of his goals, values, and experiences, leads him either to the life divine or to the life bestial. The besetting, baffling feeling of solitude, so fateful for human

actuality and possibility, can only be abolished by communion. Neither by submerging oneself in the life of gross immediacy and irrationality, nor by plunging oneself into a hundred roles in the alien, objective world of society, can man's gruelling sense of solitude with its derived fears, anxieties, and despairs be assuaged. For, both the external world and society constantly and relentlessly demand the transformation of his free, creative, and adventurous self into an object or the It along with the selves of others. The existential problem of solitude is thereby only accentuated, not ameliorated.

Only communion in various forms of human relationships can convert not only man's own self into the Thou or the We but also the we-selves of others. It can correct or abolish the immediacy and unreason of his life of physical and social excitement, and the mechanical and impersonal character of his social roles, relations, and institutions. In the solitude of his contemplation he overcomes and transforms the purely physical routine of sensations and emotions as well as the formality and casualness of multiple social roles and the tyranny of institutions and moral codes. Through the polarity of solitude and participation, renunciation and compassion he establishes perennial and dynamic communion with the Other, decisively transforming both the external world and the impersonal and formal objective society from the It into the Thou and the We.

Difference between Communication and Communion

Man creates and maintains several modes and categories of relationships between himself and the community through which he seeks to achieve and maintain communion with the Other or the We. In some cases he succeeds, in others he fails. His failure is associated with the reduction of communion to the phase or dimension of communication, which he has in common with the animal. Communion implies a dynamic interchange between the self and the other in which both actively enter and fuse into each other. Communica-

tion, on the contrary, is the way of behaviour adjustment to fellowman and the social world that does not primarily involve any deep and subtle reciprocal human meaning, values, and appreciation nor the possibility of any reciprocal interpenetration of consciousness. Sharing or interpenetration of minds is discerned and valued as the very core of authentic communion that subsists on kinship or filiation of the self with the Thou or the Other.

Communion involves the dialectical polarity of solitude and sharing, detachment and participation. Solitude is the psychological and spiritual facet of man's biological individuality in evolution. He can actualize and fulfil himself only through his solitude that reveals the supreme worth and majesty of his self or being. Yet he is so mentally constituted that he identifies his being with the Other, the Thou, the cosmos-total. It is communion which establishes the neighbour, the Universal Other, or the cosmos-reality in the heart of the self. Through the inherent opposition of solitude and sharing, renunciation and altruism in communion, man can find the supreme truth, his humanness, what he comprehends as his authentic or essential self. This is far beyond the goal and range of communication.

Distinction between Signs and Symbols

A genuine communion yields full insight, appreciation, and judgement of both self and the Other, self and cosmos-reality—universal meanings, values, and relations. This is the field of the human heritage and use of symbols. Human community is knit together by intricate threads of warp and woof of both symbols and signs. Man's denotation of his objective world of things and fellowmen, the realm of perception, as contrasted with the realm of primary reality, depends on signals and signs and human responses to signals and signs. The realm of external or objective process and reality is primarily the area of the development and deployment of signs.

The distinction between signs and symbols is, accordingly, pertinent in the context of communion, of man's movement

from the objective world of perception and denotation to solitude and insight and valuation of Being or Reality. Signs, which are representational and largely deployed for pragmatic and utilitarian definition, cannot enter into the nature and contents of primary reality or Being. The signific world of man leads him away from the relationship between the I and the Thou, from inner existence and from communion and intimacy with the Thou or Being. Symbols, which are expressional and largely used for intellectual, aesthetic, and spiritual exploration of the mystery of existence, sharpen the self's sensitivity and consciousness and establish communion and intimacy with Being. Signification meets the society's demand for expressing and communicating man's immediate needs and uses in the world of sensation—tight, specific signs of goods, services, sensations, and emotions that are quickly and skilfully denoted, measured, and manipulated *en masse*. Such are measures, indices, marks, grades, or labels significant in a world primarily of perception and denotation and secondarily of insight, appreciation, and valuation. Symbolization, on the other hand, fulfils the demand of society for expressing and communicating meanings, values and attitudes of inner experience, comprehending the relationship between the self and the other and between the self and Being or cosmos-total. Man's time-binding religious, artistic, and metaphysical symbols and metaphors reveal his solitude, his communion with the Universal Other or Being and the mystery of life, mind, and cosmos. Not merely all love, intimacy, and friendship in the human world, but all communion with the absolute Being or Reality that builds up the universality of the human mind, values, and possibilities from the inner unity of self, community, and cosmos are symbolization. Signs, labels, and cues that denote things, persons, and events as well as clichés, catch-words and slogans that denote standardized human situations in modern mass culture gradually condition men and societies to reduced and derived intelligence and enhanced emotionality, motor predisposition and activity. The net result is that the gregariousness of the ant and bee type becomes man's obsession with its high costs of the neglect of solitude and contemplation and of growth.

and enrichment of personality through communion and intimacy. Nothing is of greater detriment to both the genuine creativity of the personality and spontaneous we-feeling in society than collective crowd or mass existence at the animal level, subsisting largely on signs, labels, and cues rather than on symbols, metaphors, and similes.

*The Superficiality of Industrial
Mass Culture*

The dimensions of communication and communion have to be carefully distinguished operating on the basis of material signs, labels, and cues or of aesthetic, religious, and metaphysical symbols. Modern industrial mass culture relying on the techniques of mass media and responses of communication, propaganda, and advertisement, establishes an awareness of minds to one another. But this is thin, superficial, and unstable communication and cannot be called communion. The psychological communication in mass society is subject to sudden, fluctuating gusts of change of sympathy to antipathy, of complacency to fear and anxiety, and of goodwill to anger and hatred catching in their grip vast emotional crowds of men.

At the level of objective, impersonal, social communication, man can also ameliorate in some measure his subjective solitude. But formal social intercourse and conventional etiquette and manners cannot establish a dynamic interchange and interpenetration of minds underlying subtle, sensitive, and meaningful communion. Ontological fulfilment can come only from the self's solitude and detachment from practical needs and interests. On the basis of this can authentic, stable communion, and intimacy of the self with Being proceed. The media of true communion are not material signs, labels, and cues with active or emotive meanings but philosophical symbols with abstract and universal conceptual meanings passing over into silence. Silence grounded in freedom from all symbols, concepts, and images is the highest communion.

from the objective world of perception and denotation to solitude and insight and valuation of Being or Reality. Signs, which are representational and largely deployed for pragmatic and utilitarian definition, cannot enter into the nature and contents of primary reality or Being. The signfic world of man leads him away from the relationship between the I and the Thou, from inner existence and from communion and intimacy with the Thou or Being. Symbols, which are expressional and largely used for intellectual, aesthetic, and spiritual exploration of the mystery of existence, sharpen the self's sensitivity and consciousness and establish communion and intimacy with Being. Signification meets the society's demand for expressing and communicating man's immediate needs and uses in the world of sensation—tight, specific signs of goods, services, sensations, and emotions that are quickly and skilfully denoted, measured, and manipulated *en masse*. Such are measures, indices, marks, grades, or labels significant in a world primarily of perception and denotation and secondarily of insight, appreciation, and valuation. Symbolization, on the other hand, fulfils the demand of society for expressing and communicating meanings, values and attitudes of inner experience, comprehending the relationship between the self and the other and between the self and Being or cosmos-total. Man's time-binding religious, artistic, and metaphysical symbols and metaphors reveal his solitude, his communion with the Universal Other or Being and the mystery of life, mind, and cosmos. Not merely all love, intimacy, and friendship in the human world, but all communion with the absolute Being or Reality that builds up the universality of the human mind, values, and possibilities from the inner unity of self, community, and cosmos are symbolization. Signs, labels, and cues that denote things, persons, and events as well as clichés, catch-words and slogans that denote standardized human situations in modern mass culture gradually condition men and societies to reduced and derived intelligence and enhanced emotionality, motor predisposition and activity. The net result is that the gregariousness of the ant and bee type becomes man's obsession with its high costs of the neglect of solitude and contemplation and of growth

and enrichment of personality through communion and intimacy. Nothing is of greater detriment to both the genuine creativity of the personality and spontaneous we-feeling in society than collective crowd or mass existence at the animal level, subsisting largely on signs, labels, and cues rather than on symbols, metaphors, and similes.

*The Superficiality of Industrial
Mass Culture*

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*Familistic Relations as Foci and Symbols of
Communion and Intimacy*

Communion, elicited, trained, and directed by appropriate symbols, starts and consummates itself with the fundamental polarity of the I and the Other or the Thou, of the anti-nomic human states and experiences of solitude and sharing. In the development of man's social apprehension, insight, and valuation, due to his millenium-old discipline and freedom in the social order, the Thou or the We are easy to focus, project, and realize in his organic familistic communities (*Gemeinschaft*), such as the family, the tribe, the folk, and the people rather than in his mechanical social formations and associations, such as the class, the interest-group, and the nation.

In Indian civilization the familiar familistic relations, viz. parent-child, man-spouse, master-servant, man-neighbour, and man-comrade relations are living traditional symbols of approach to Being or the Absolute. The religious sentiment in India relies on the symbolic approaches of man's basic self-abasement, gregariousness, camaraderie, and parental and man-woman love in the family setting. The divine world roots itself here in essential familial attachments and devotions that are channelized and sublimated into the transcendence and plenitude of Being. The bonds of the family became enduring and sanctified, touched with the mystery of Being, while God's voice and incarnation in man and his loves and affections release the self from its involvement, and achieve communion and intimacy in which not only God or the Absolute but each human person becomes a Thou. The triumph of solitude depends on the self's emancipation from the yoke of contingent and transitory family affections and allegiances through a transcendence and identification of the self with the Thou as father, as mother, as son, as daughter, as comrade, and as bride, and, finally, as the Person of Persons, the Universal Thou or All-Being itself, in which the solitude is submerged not in abstract and impersonal generality but is transcended by the agency of personality. The reciprocal interpenetration between the I and the other is consummated in the Universal Thou.

Diminution of Areas of Communion in Modern Mass Culture

In Western civilization family attachments have seldom risen to longings, desires, and aspirations for symbolic intimacy and identification with the Thou, mitigating the sense of solitude and achieving communion with what is universal and concrete at the same time. No wonder that Western sociologists from Tonnies to Westermarck could not perceive the authentic, spiritual give and take of I and the Thou in communion within the family institution. This was largely because they considered human communities from a physicalist standpoint. The We-feeling in the family may lead up to, but is not identical with, the spiritual rapport of communion that transcends bio-psychological experience. Sometimes the We-feeling in the family system becomes an accepted habitual pattern, touching only the superficial level of We-self. Sometimes it is superseded by a sense of sexual rivalry and competitiveness among the members. All this intensifies man's sense of solitude. The peculiar competitive family organization in the West coupled with the inhibition of spontaneous loves and affections, due to the recent conditioning of children of hospitalized mothers to maternal rejection, are largely responsible for the dissociation of communion from family loyalties and attachments and the explosive, demoniac aspects of sexuality. This stands in marked contrast with the ancient sex discipline and culture of India which utilize the creative energies of sex for supreme aesthetic and spiritual rapport between the lovers, united in ardent communion with Being as the eternal and universal and yet concrete and singular Beloved and Blissful—the Divine pair such as Siva-Uma or Krishna-Radha, thus resolving the inherent psycho-biological contradictions of sex.

God's love, beauty, and bliss descended on the human self becomes the impulsion of finite sexual love without which there is no self-revelation, no self-transcendence, no communion. Indian culture trains, transmutes, and deploys sex for establishing and sustaining communion with Being, taking advantage of the diffusiveness, pervasiveness, and persistence of sex delights that easily slip into aesthetic-spiritual insights

and ecstasies. Not merely the lapse of creative sexual love, and of altruism and compassion into which it can blossom forth but also the disintegration of all types of primary groups and institutions, due to industrialization and mechanization of life and work, have led in modern culture to a marked shrinkage of the areas of insight, intimacy, and communion and expansion of the areas of objective communication based upon the authority of institutions, roles, and conventional signs, eschewing the possibility of achievement of an authentic inner community.

Modern mass culture is farthest from the primary source of life and consciousness and does not nurture the experience of solitude in either man's creative originality or stable and fruitful dynamic communion with Being. The average modern man subsists on folkways, mores, conventions, manners, and traditions. He has little apprehension of authentic communion with the community, and hardly delves into the depths of his conscience, reason, and faith as he accepts the habitual patterns, goals, and values of life, plays his given roles and occupies his due or legitimate status in society. The community here is swallowed up in the It. The self's spiritual adventure is overcome by moral inertia and habits. In Freudian terms the super-ego overcomes the productiveness of the creative, resourceful ego.

The Dual Meaning of 'Persona'

The unpalatable, distressing truth that man's enactment of his role and vocation in life and his enjoyment of due privilege and prestige in social life do not disclose his self or personality is perhaps expressed in the very word 'persona', which means in Latin a 'mask'. Neither authentic communion is possible nor are spontaneity, freedom, and adventure of personality achieved for the most considerable majority of men in all societies and cultures who, as in a masquerade, merely simulate intimacy, love, and friendship. The personality's integrality and harmony are as a consequence disrupted into warring segments and roles. But the actualizing self cannot be suppressed or circumscribed by habitual roles, too often

purely conventional, imitative, and spurious but longs for its inner wholeness and poise. It cannot content itself by merely communicating with fellow-beings through the medium of roles, statuses, and institutions and their hundred conventional signs and symbols that cannot penetrate into the ultimate reality or Being. Through communion it seeks to achieve Being by wholeness and transcendence. In solitude it deliberately discards all human relations and symbols of a conventional character, and leaps suddenly and joyfully into the supra-natural and supra-symbolic unifying world of real Being. The imperative need of protection of the inner self of man by solitude comprises the second meaning or function of the mask symbol over and above the notion of role-playing with fellow-men in society. The self-actualizing personality must defend itself through solitude and silence from the clamant demands and obligations of his multiple roles, positions, and statuses in society.

Bridge between Solitude and Sharing

Modern mass culture, with its intensive and effective deployment of the mass media of communication, has indefinitely extended and intensified communication and tempo of transient and casual human contacts and reduced solitude and the depth and stability of communion. Because it has become largely thin, superficial, prefabricated, and vicarious rather than a genuine bond of spontaneous communion and participation, an exaggerated human sensitiveness to solitude often fosters in society by way of reaction a new type of human relationship in which the individual lives in an ivory tower, in a state of complete detachment from, or even rebellion against, the social life that surrounds him. He suffers from split consciousness and his society is likewise symbolically disintegrated and sundered for him. Here, as long as he does not solve the problem of solitude for and by himself but persists in living and thriving in a symbolic world of phantasy, dream, and delusion, he cannot enjoy the mystery of authentic communion.

In man's normal, creative, self-fulfilling social relationship, he is deeply conscious of both his solitude and of his sharing

in the world purpose of the One, his renunciation and his participation in the infinite life. These became not only compatible but creatively reconciled and integrated in his personal state and social experience. In the profound depths of his silence the awareness and valuation of his unique inner existence are defined and sharpened. But soon he realizes that his singularity and worth are established within the neighbour, the Thou, or the We, in the 'connaturalness' or 'consubjectivity' of Being. The triumph of solitude is conjoined with his deep moral commitment to help all fellow-creatures to realize their being, with infinite care and compassion grounded in the sense of immanence of Being and of participation with Being in the world process and history. Thus the self, the Thou and the We become involved in a dynamic reciprocity which has no end. What man achieves in his solitude is strengthened and reinforced by the fellowship of other beings and their relationships. 'The individual', says Hocking, 'is not a mystic until his own spirit has made its solitary leap to God, like a tongue of flame out of the midst of the fire.' This is the redemption of solitude. But the mystic shares in the infinite life, 'finds his deity not alone at the end of the negative path, as the Absolute—that is—not the finite, but also there, on the highway, where move in strange democracy the million masks of God.'¹ The Universal Thou or God is immanent in all things and beings of the world which is his act; but He is transcendent of it though he is related to all—his million living appearances or 'incarnations.' The innermost existence of the contemplative, solitary self and the throbbing, multitudinous life of the Thou and the We fuse as a unique, single, spiritual revelation at the same time—the bridge between solitude and sharing.

Dialectic as Fusion of Theoretic with Practical Apprehension

The polarity of solitude and sharing does not disappear by a sort of magic, as in the dialectical reconciliation of thesis and antithesis of Hegel. For this intractable polarity is of the nature of Being and of value and existence, and can be resolved only through deliberate and complete self-knowledge, self-

¹ *The Coming World Civilization*, pp. 73, 184.

transcendence, and fusion with the ultimate Being or Absolute on a higher dimension than on the dimension of the polarities. Accordingly the being or human actuality becomes finally identified with Being, Thou, or human possibility as the result of creative endeavour and struggle.

It is only when man's self can move to and fro between solitude and sharing, between renunciation and universal altruism and compassion in the world process that he can exhaust the whole experience of communion together. He can merge with his real or essential Being only in the bleak aloneness of his flight to the Alone, in his perfect silence which rids itself of the concepts, words, and symbols of the intellectual and emotional life, and the conventional symbolic bondages of the logical and social community. Only a deep feeling of solitude can nurture the full freedom and majesty of the self that paradoxically are linked with the sharpening of the feeling of the Thou or the Universal Other, of the reality of infinite Love and Compassion in the great community of communities. It is in this profound solitude of communion that he can ultimately conquer the original solitude of a finite and fragile creature as well as his derived dread of final and absolute solitude, viz. death.

With ardent loving communion with God, man achieves immortality in all his transitory relationships and contacts with fellowman and the world, touched by the light of the Divine and participates in the eternal process of the Divine creation, identifying his will with the Divine purpose in eternity. Human solitude becomes now the focus of the ceaseless concern and solicitude of All-Being for all creatures in the infinite community of communities knit together by the bonds of love and compassion. Such is the conquest of man's finiteness and lostness by his identity with Being in perfect communion.

The self, authentically merged in the Thou, strives to experience this identity in the lower planes and dimensions of consciousness and action in the limited and imperfect human community. It achieves this identity in the realization of the Absolute Being as all Love and Compassion in all finite, arbitrary, and transient social relations, of the immanence of Being

in every finite human person awaiting manifestation through infinite human care and love for the One in the many. The truths of self and the Thou or the We, of humanness and divinity, of solitude and sharing, of existence and transcendence are inseparable.

Western philosophy is apt to look at the dialectic largely as an intellectual or theoretical mode. According to Plato, the chief test of a natural gift of dialectic is the ability to see the connection of things. In Indian thought the dialectic is not only the fusion of the theoretic consciousness but also of religious and practical apprehension as well. Dialectic in India is penetration into the ground, whence all opposites within truths and values, theoretic, practical, and spiritual, come; it is fusion into the all-encompassing Being or the Thou that contains them all. The dialectic of solitude and sharing is thinking and *acting* in Being and is itself freedom, enjoyed whether in the absolute detachment or unconditioned consciousness of Being or in the finitude and fluctuation of social relations of beings in the community.

In nature there are the unending polarities of expansion and contraction, creation and withdrawal, unity and multiplicity. In the human world we have the ideal polarities of solitude and sharing, contemplation and compassion, transcendence and immanence, Being and world. An acknowledgement of such polarity or opposition is necessary for the whole human experience. None can be treated as absolute or total. The polarity coalesces in the quality of communion. Communion is at once the social, the ethical and the metaphysical ultimate—the supreme truth and value of man and cosmos—the community of communities.

CHAPTER VII

EPILOGUE : TRANS-HUMAN COMMUNITY

Man, Both a Phenomenon and a Reality

ALL SCIENCES are derived from man's fundamental need of understanding and interpreting the phenomenal world and controlling and manipulating it with his own meanings and values. Man's scientific concepts and procedures are linked with his goals, values, and behaviour. He is both a phenomenon and a reality. As a phenomenon he is subject to the empirical investigations of the sciences of man. Anatomy, physiology, medical science, and psychology are all concerned with the physical existence of man as a phenomenon. Ethnology, anthropology, economics, political science, and sociology study his psycho-social existence equally as an empirical phenomenon. All these sciences yield fragmented images of a space-and-time-bound, mutilated man and his goals and actuality, not the image of the open, free, and complete man with the entire range of his values and potentialities. All empirical social sciences treat man exclusively in a determinate and opportunistic frame of reference. They deal only with certain aspects of his nature and life, and pay scant regard to his essential wholeness and freedom, his unforeseeable potentiality and transcendence. The false images of man and of his goals and behaviour, absolutized into true images of man as a whole, stimulate, on the contrary, many pernicious social programmes for reconditioning, manipulating and planning him out of his essential nature, strivings, and possibilities.

Man has essentially a dual nature. He is both finite and infinite, particular and universal, actuality and potentiality, appearance and reality. His transcendence is the sure index of his humanness. It is not by his finiteness, form, relation,

and existential situation, but by his infiniteness, universality, and transcendence that he is fully aware of his humanness. The open, whole, and transcendent self is the real self of man.

Man, as an object of empirical investigation in his finite, contingent existence, comprises the content of scientific knowledge about man. As free, open, infinite, and transcendent, he is the theme of *philosophy*. It is philosophy which reveals his authentic, full, and perfect image, focusing its illumination on the human career through the phenomenal world to his universality and transcendence.

*Interpenetration of Man's Dual World and Living,
Contingent and Transcendent*

Corresponding to his nature, man lives in a two-dimensional world: the world of the ephemeral, the particular, and the contingent, and the world of the eternal, the universal, and the transcendent. The two worlds constantly overlap, blend, and interpenetrate. Man not only shows ambivalence in his desires and strivings but all his goals, meanings, values, and behaviour are marked by astounding contradictions. Pascal laments: 'What a chimera is man! Man infinitely transcends man. Unhappy as we are we have an idea of happiness, and we cannot attain it. We carry within us an image of the truth and possess only error. We are incapable of absolute ignorance and of certain knowledge.' From the inescapable conflicts of his dual living, the tensions between his finiteness and infiniteness, existence and transcendence, actuality and potentiality arise all myth, art, religion, and morality. These warn and admonish him as he chooses immediacy, fragmentariness, and irrationality. These exhort, command, and direct him to the infinitude and immortality of his true essence or being in spite of, or because of, the finiteness and mutability of his existence.

In the course of evolution of human culture, man has developed unique trends and capacities to achieve self-extension and freedom from bondage to both inner drives and environmental instigations, and to understand and appreciate the openness and infinitude of his universe. In the finite human situation that coerces and regulates, he seeks and attains

universal, eternal, and beyond-human goals, values, and possibilities.

He realizes his finiteness, specificity, and actuality because, first, he is dependent on causal necessities, compelled by environmental conditions and pressures, and exposed to the accidents and hazards of life. But he touches and transmutes the blind, relentless, natural process with the idea of the infinite, the absolute, and the eternal. Notwithstanding the mutability of his body, works, and experiences, he becomes immortal. Amidst the particularity of forms and relations he reaches the universal. Secondly, finiteness and factuality are brought home to his mind and heart by the transitoriness and arbitrariness of human relations, laws, and institutions. But he overcomes these in his social life and behaviour by making all human relations seats of the universal, the eternal, and the transcendent.

Human Transcendence Mediated by Community

Man's intellect has given him mastery over creation. But it is the hypertrophy of his intellect that ties him to finiteness and actuality and screens from him the vision of reality as a whole. His discursive intelligence and reasoning fractionalize the world of perception and hamper the comprehension of something whole and universal, the cosmos-total or reality.

At the same time because of his living and thriving in society in the course of his ascent in the evolutionary process, he has markedly developed creative love, self-extension, and self-transcendence which yield him the sense of the whole and the transcendent. His wholeness and transcendence are mediated by his *community*. His relation to his neighbour or fellowman becomes at the same time a relation within himself; the neighbour or fellowman neither warps nor limits his self-actualization but becomes his true and good self. He who loves the Universal Neighbour can alone fully understand his real self. It is *communion* or community that relates human empirical existence to the absolute and the transcendent.

Man's self-transcendence, intuition, and empathy, rather than his intellect and reason, open the doors to the mankind-

and-cosmos total or reality as a whole, beyond his finite life. Jaspers observes: 'Through the presence of the absolute and the infinite, man's finiteness does not remain merely the unconscious datum of his empirical existence; but through the light of transcendence becomes the basic trait in his consciousness of his created nature. Thus though man cannot annul his finiteness, he does break it.'¹

True Society is Transcendent Community

Such a break-through is achieved by his communion, his living in community. He *becomes a community*, the ceaseless, deep, ideal communion of the cosmos in himself. He elevates the casualness, finiteness, and arbitrariness of his social relationships into secure, joyous, unfathomable experiences of the absolute and the transcendent, and his limited goals and values of life into timeless, cosmic feelings and aspirations. He abolishes his finiteness and actuality in universal communion. This is fundamentally different from his existential communication, and directs his fulfilment through ever-enlarging openness, freedom, and transcendence.

Living perpetually in contradiction with self, society, and cosmos, he wonders, contemplates, communes, and creates. There is a constant dialogue between his particular, finite, and empirical self and his universal, transcendent, and real self. Philosophically, he finds his real self in the Central or Universal Other or the Person of Persons who dwells in every fellowman eliciting his insatiable love, goodwill, and adoration. He apprehends his true social relationship in the complete experience of self-extension and self-transcendence. He achieves his true society in the community of mankind-and-cosmos. Thus does he, in the face of everything finite, contingent, and evanescent in the world, make his own specific individuality the seat of the universal, invest his concrete, transitory, and arbitrary relations and behaviour with fellowman with beauty, love, and goodness that become glimpses of the eternal and the infinite, and build up the unlimited community of cosmos as the real and authentic society. Every group, institution, or social rela-

¹ *The Perennial Scope of Philosophy*, p. 65.

tion in the process becomes the replica of transcendent community. Every transcendence reveals his true being in the world of finite relations and events and, indeed, transforms his finite mode of existence. Transcendence is to be found in the lowest levels of the human species and of human culture. It is the defining quality of the humanness in man. The truth and value of man is transcendence; just as the truth and value of society is the universal and unlimited community. Going beyond the necessities and inevitabilities of his finite existence and limited social relations, man comprehends the ground of both existence and real or absolute being of both society and real community. With this awareness he returns to his finite society in order to seek the absolute, infinite, or transcendent being within it, to find perennial truth, beauty, love, and wholeness within his ephemeral and exacting social relations and accordingly to hallow the conditions of finiteness and bondage. Philosophy makes both man and society the meeting-grounds of the tensions of transcendence and existence, whole and part, actuality and potentiality, and at the same time stresses that they embody unity, wholeness, and continuity. The human adventure consists in reconciling and harmonizing these basic polarities of life in social relations, values, and experiences.

*Universalist Frame in Respect of Person-Values-and
Community*

Man has, accordingly, three-fold goals and possibilities that are tied to one another in the functional interchange and unity of the triple co-ordinates of his career: Human Person, Values, and Community. These are: first, the integration, completion, and fulfilment of the human individual as the infinite, transcendent person or *Homo universalis* beyond the empirical existence; second, the universalization or cosmicization of values beyond the finite goals and values; and third, the development of an unlimited community of cosmos beyond the limited society. The above are interdependent, normative goals for all social studies. They imply a complete recasting of the methods, procedures, and assumptions of the empirical social sciences that provide only fragmentary and scattered insights.

not a complete and comprehensive interpretation of the whole man and of the whole society in all dimensions. With such integral, normative goals and with their unity social knowledge can move forward in the *dialectic* presented by the flagrant contradictions or antinomies in the twentieth century picture of man that stresses either only human irrational impulses and desires, going back to the voluntarism of Schopenhauer and Nietzsche and to Darwinism, Behaviourism, and Psychologism or only human intelligence and rationality, derived from Comtean positivism, Freudianism, logical empiricism and phenomenism.

Many are the modern philosophical doctrines that illustrate the above holistic understanding of human goal and purpose and the onward march of the intellectual dialectic, but these so far do not touch social theory. We may mention the following: Royce's doctrine of Community of Interpretation—the teleological order of the fulfilment of the one plan and purpose of All-Being through all the ideas, intentions, and strivings of the individual selves and the manifold lives; Peirce's theory of Community of Mental Action; Whitehead's conception of the universality of societies in the cosmos at all levels, of the personality as a pattern of sequence of particular actualities, socially, i.e. sympathetically, inheriting common quality from antecedent members, and of the diverse eternal entities constituting values by reason of their actual togetherness; Dewey's notion of the social as the widest and richest manifestation of the whole; Bergson's doctrine of the myth-making faculty of man and society and of the two contrasted types of society, the closed and the open, with corresponding contrasts of pragmatic-customary and mystical-dynamic morality and religion; Meade's conception of the dual Me and I phases of the self that are emergent from a more basic social process and that reflect stable, conforming, and free, self-responsible attitudes and roles, appealing to a narrow, given and an enlarged, potential community respectively; Buber's concept of I with Thou, of man with man, as the fundamental fact of human existence; Felix Adler's concept of the Infinite Society; and Jaspers's theory of the growth of man's perception of the true and the absolute out of his boundless communication. None of the above doc-

trines has had any impact on the methodology of social science. On the contrary, the modern Sociology of Knowledge which assumes the status of the philosophy of social science largely stresses the derivation of all truths and values as well as the interpretations and statements of social phenomena from some group or class interests and their existential determinants. As a result, social thought denudes itself of creativity and transcendence and becomes a weapon of group manipulation and mastery. The Sociology of Knowledge in so far as it concentrates on external conditions and systems for bringing about social transformation misses altogether the integral and universalist frame in respect of the human person, values, and community.

*The Social Nexus as Key to the Nature of Cosmos,
Life and Mind*

Modern thought is moving away from materialism, determinism, and mechanism to pan-organicism, pan-psychism, and process philosophy. The *reductive* theories of the last half a century that sought to understand the process of life and mind in terms of physico-chemical elements and forces no longer hold the field. Life is now understood as a higher and more concrete conception than that of matter and energy, and the meanings and laws of life are interpreted beyond its mere physical effects, consequences or manifestations in terms of its source and impulsion, viz. mind with its communication or communion, foresight, and purposive efficacy. With value and purpose restored to the cosmic process, the old dichotomies between matter and mind, instinct and purpose, fact and value, individuation and order in a mechanistic philosophy fade away. Philosophical psychology, offering an enlarged meaning of life, mind, and values at their successive dimensions (not as revealed in the psychologist's laboratory and the psychiatrist's clinic) accordingly now holds the key to the synthesis of the sciences, neither physics nor biology. Human self or mind, values and communication, or communion with their fundamental principles of creativity, harmony, and love, provide the explanation

of evolution and the coherent alternative to physicalism and positivism.

Charles Hartshorne aptly remarks:

The pretty picture of an all-sufficing mechanism is fading, the sole alternative which could possibly rival it is the more beautiful picture of a psychicalism which has learned the two deepest lessons of recent psychology, that creative love is the law of mind, its basic principle of health, and that harmony in the midst of tension and uncertainty is the intrinsic reward of love. The universe is unintelligible, or it is a realm of experiences on countless levels and of unimaginably many specific kinds, on all levels experiences with freedom and social relatedness to other experiences.²

Part and whole, self and not-self, man and community, mind and cosmos, immanence and transcendence are bound to one another in an eternal social meaning and infallibly empathic evaluation which defines the supreme dimension of mind, values, and community. As the same author observes: 'According to current metaphysics, every individual is immanent in and transcends all others, and the transcendence and immanence of God is the supreme case of this double relation.'³ His new cosmology stresses that the self possesses a measure of real independence which prevents any domination by other things or selves. But every individual self enters into reciprocal and mutually determinative relations with other selves and with all otherness. To transcend something is to be independent of it; to be immanent in something is to have one's own being enter into the constitution and determination of that thing. Both Hartshorne and Buber introduce God into the process; thus God is the supreme instance of the double relation.⁴ It is the universal characteristics of the highest dimension of existence, readily discernible for man, that offer the major clues to cosmic evolution, including human evolution. While modern process philosophy acknowledges the primacy of the total social nexus as opening the door to the intimate nature of things in the cosmos, social knowledge at different dimensions cannot,

² 'Mind as Memory and Creative Love' in Scher (Ed.), *Theories of the Mind*, p. 462.

³ *Beyond Humanism*, p. 6.

⁴ Pfuetze, *Self, Society, Existence*, pp. 346-47.

however, rid itself from the clutches of the older triumphant naturalism, physicalism, and determinism.

Dimensions of Communion

Well has Paul Weiss drawn attention to the grave drawback of our present knowledge of man and society. He says:

Society is a universe in which even the world of physics, even the stars in the heavens are contained as parts, with values, connections, forces they otherwise would not possess. Understanding how it can come to be is one of the hardest and singularly neglected tasks we have to face today.

The above is reminiscent of his teacher Whitehead's famous observation:

The Universe achieves its values by reason of its co-ordination into societies of societies, and into societies of societies of societies. Thus an army is a society of regiments, and regiments are societies of men, and men are societies of cells, of blood, and of bones, together with the dominant society of personal human experience, and cells are societies of smaller physical entities such as protozoas, and so on. Also all of these societies presuppose the circumambient space of social physical activity.⁵

Communication and Co-ordination at the psycho-social phase of evolution is Communion creating and maintaining new values, connections, and forces that were non-existent before. Communion in its full range and depth increasingly enlarges the concepts of self, values, and community so as to include metapsychological and metaphysical dimensions. The unity of self with self in a single sequence, as Whitehead clearly discerned, is but a special strand of the relations of unity binding existences together into a cosmos, transformed into a personal universe. His famous doctrine of 'unicity' is that 'all entities or factors in the universe are essentially relevant to each other's existence', and that 'there is nothing actual which could be actual without some measure of order'. This philosophical vision now obtains its support from the 'field theory' of modern psychology. The psychologists Kurt

⁵ *Adventures of Ideas*, p. 264.

of evolution and the coherent alternative to physicalism and positivism.

Charles Hartshorne aptly remarks:

The pretty picture of an all-sufficing mechanism is fading, the sole alternative which could possibly rival it is the more beautiful picture of a psychicalism which has learned the two deepest lessons of recent psychology, that creative love is the law of mind, its basic principle of health, and that harmony in the midst of tension and uncertainty is the intrinsic reward of love. The universe is unintelligible, or it is a realm of experiences on countless levels and of unimaginably many specific kinds, on all levels experiences with freedom and social relatedness to other experiences.²

Part and whole, self and not-self, man and community, mind and cosmos, immanence and transcendence are bound to one another in an eternal social meaning and infallibly empathic evaluation which defines the supreme dimension of mind, values, and community. As the same author observes: 'According to current metaphysics, every individual is immanent in and transcends all others, and the transcendence and immanence of God is the supreme case of this double relation.'³ His new cosmology stresses that the self possesses a measure of real independence which prevents any domination by other things or selves. But every individual self enters into reciprocal and mutually determinative relations with other selves and with all otherness. To transcend something is to be independent of it; to be immanent in something is to have one's own being enter into the constitution and determination of that thing. Both Hartshorne and Buber introduce God into the process; thus God is the supreme instance of the double relation.⁴ It is the universal characteristics of the highest dimension of existence, readily discernible for man, that offer the major clues to cosmic evolution, including human evolution. While modern process philosophy acknowledges the primacy of the total social nexus as opening the door to the intimate nature of things in the cosmos, social knowledge at different dimensions cannot,

² 'Mind as Memory and Creative Love' in Scher (Ed.), *Theories of the Mind*, p. 462.

³ *Beyond Humanism*, p. 6.

⁴ Pfuete, *Self, Society, Existence*, pp. 346-47.

however, rid itself from the clutches of the older triumphant naturalism, physicalism, and determinism.

Dimensions of Communion

Well has Paul Weiss drawn attention to the grave drawback of our present knowledge of man and society. He says:

Society is a universe in which even the world of physics, even the stars in the heavens are contained as parts, with values, connections, forces they otherwise would not possess. Understanding how it can come to be is one of the hardest and singularly neglected tasks we have to face today.

The above is reminiscent of his teacher Whitehead's famous observation:

The Universe achieves its values by reason of its co-ordination into societies of societies, and into societies of societies of societies. Thus an army is a society of regiments, and regiments are societies of men, and men are societies of cells, of blood, and of bones, together with the dominant society of personal human experience, and cells are societies of smaller physical entities such as protozoas, and so on. Also all of these societies presuppose the circumambient space of social physical activity.⁵

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⁵ *Adventures of Ideas*, p. 264.

Lewin and Gardner Murphy who have developed the 'field theory' stress that the 'life-space' of man permits no sharp boundaries between man and the cosmic structure and forces, between what man is and what the cosmic stuff to which he belongs is. As Murphy says:

It is the spiral of interactions between man and man, the spiral of reciprocities between mankind and the universe, rather than the existing state of human nature, which must be used in an effort at prediction.⁶

Man-cosmos relationships are ever expanded, deepened at both psychological and ontological dimensions. The dynamic communion or interpenetration between self and the other and self and cosmos will lead in the future to a psychological re-definition of human nature and of the goals of human fulfilment in a new, enlarged personal cosmos. All possible relationships or interchanges between man and cosmos change both the parties to the interaction or involvement.

The Reversal of the Law of Entropy by Communion

It is the transcending human mind with its unpredictable insight and foresight facilitating communion, integration, and organization which puts an end to the universal process of the slow and vast death of stellar systems with the postulated termination of cosmic and human evolution. One need not therefore accept Bertrand Russell's pessimistic view about the final extinction of human hope and faith with the destruction of the solar system as the result of the cosmic operation of the laws of thermodynamics. Bergson's great vision for the first time discovered that time and life are cumulative, comprising a succession which includes the whole current of past events that are experienced together with those of the present. In man memory has phenomenally improved its range and depth due to his genetic equipment and his cumulative heritage of culture, while both his empirical science and knowledge have also considerably improved the scope of his anticipation of his future, and hence of his control over the envining events and circumstances. This is usually charac-

⁶ *Human Potentialities*, p. 24.

terized as the human mind's capacity of transcendence of the present situation through imagination, intuition, memory of the past, and anticipation of the future. Man's unique combination of insight, hindsight, and foresight with the faculty of communion enables him, to be sure, to contradict and reverse the cosmic law of the dissipation of energy and build up through his various modes of integrating the past, the present, and the future an ever-richer organization of values and community. Cosmic evolution, therefore, in its psychozoic phase reverses the law of entropy. A ceaseless, qualitative improvement of the human personality, values, and community reveals certain cosmos-building anabolic processes that are indeed akin to the continuous processes of formation of new galaxies out of freshly created hydrogen and helium in space postulated by the steady-state theory of the universe in modern cosmology. Human evolution, itself a steady and unending process, gives a new meaning, hope, and promise for the cosmos. Man personalizes and interiorizes the vast cosmos—as community of communities, and offers it love and veneration, identifying his real Being with it through communion. Communion enables him also to unceasingly project his personal cosmos into the future. There is no end to both human and cosmic imagination.

Mankind-and-Cosmos as a Whole

Mankind-and-Cosmos as a whole is the largest totality which man's extending transcending mind can contemplate, approximating to Being or reality. Now the mind's door is fully and widely opened to the Cosmic or the Real through an intuitive abolition of the subject-object, man-fellowman dualism and an immediate experience of Mankind-and-Cosmos as the Universal and Eternal Other, identical, juxtaposed, and continuous with it. Perhaps this eludes the Western thought-world structured in conceptualized dichotomies. It is man's authentic imagination, intuition, and feeling that give him the profound sense of identity and juxtaposition of the mind or self with Mankind-and-Cosmos, and of Mankind-and-Cosmos with the mind or self, fusing the inner and outer

aspects of all things in the All-Mind or Being of Cosmos from which all forms emerge and which is immanent in every man and in every form. Conversely, to the extent he imprisons himself in a self-limited, fractionalized, and circumscribed community with narrow individual and social attitudes, loyalties, and allegiances, the full maturation and development of his mind are thwarted as his system of symbolic communication, the basis of his awareness of self, fellowman, and cosmos, becomes correspondingly warped and distorted. At the deepest level of the human mind, mankind is perceived and felt as a self-transcending integral whole—his ever-enlarging, personal cosmos. Mankind and cosmos become identical, all men being parts of a single cosmos, a single reality, and all their values and possibilities being parts of a single future. Man as the Real, Absolute, and Eternal Being can enhance and harmonize the interrelated values and possibilities of mankind into a single, harmonious totality in himself with the ideal possibility that there will be no unfulfilled men or potentialities.

Without this ontological experience the flexible, universalizing, transcending self of man can achieve neither inner poise and harmony nor the full range and depth of communion and community—human cosmos or Mankind-and-Cosmos in its totality. This becomes the all-inclusive, inexhaustible whole, encompassing everything from galaxy to atom and from amoeba to man as parts with forces, linkages, or values that surround, enter into, and sweep through and beyond them in the all-pervasive, incomprehensible Web of Energy and Organization. Mind, Values, and Community are integrated and organized at the most complex dimension of matter and energy, and, if we accept the synoptic view of Chardin, comprise the pre-ordained goals of cosmic evolution. Man can transform his Mind, Values, and Community, and hence change the track of cosmic evolution only if he is intent upon his own transformation. Evolutionary goals, like human Mind, Values, and Community, are unforeseeable.

The universal life of the cosmos as the *community of communities* is grounded in the freedom, wholeness, and transcendence of Man, Values, and Community. It is found in

its unity, wholeness, and transcendence in each human individual, maintains itself somewhat distinct from its many individuated forms of expression, and can be communed with by each individual who thus becomes at once the product of, and the participant in, this universal life. It functions as one great organization, reservoir, and directing agency of the higher dimension or order of human life and fulfilment. Mankind-and-Cosmos as a whole is intentional and normative—an absolute 'ought to be' seeking to achieve a universal communion or community of free and equal persons, and aiding the full extension, transcendence, and fulfilment of the personal. It has emerged in this age as the supreme truth and value, validated by the successive orders of the knowledge of man. It is at once biologically emergent, psychologically harmonious, historically recurrent, sociologically future-oriented, ethically obligatory, and metaphysically real or absolute.

While the biological sciences should now recognize that human survival and evolutionary advance in the future depend on the restoration of man to the species, on his psychological status as *Homo universalis*, Mankind-and-Cosmos as a whole should be accepted as both an empirical and normative model, principle, and law for the social and cultural sciences. There is a logical necessity today of abolishing many persistent and pernicious dualisms that impede and corrode the modes and procedures of social thinking between impulse and reason, desire and conscience, conscious and unconscious, and cognition and intuition in the psychological sciences; and between fact and value, part and whole, animal drive and human goal, reason and unreason, individual and community, community and cosmos, instrumental and intrinsic value, immanence and transcendence in the social sciences. The above dualisms dramatize the modern encounters between the Darwinian theory of the social sciences and the philosophy of man and of values, between nationalism or 'tribalism' and universalism or humanism, between Marxist social determinism and freedom through revolution and dictatorship in Communism and orderly social planning and gradualism in Liberalism and Democracy, and between the Existentialist moral justification and 'calculus' of proletarian violence and the good,

just, and universal man's inalienable sense of honour, creative conscience, cosmic fellowship, and transcendence. Such splits are the principal sources of chronic social tensions and maladjustments from which the modern world suffers.

Social Empiricism and Philosophy

Social sciences should be integrated not only with one another, but also with the philosophy of man and of values. Every social science explores and establishes facts and offers predictions. Philosophy appeals and directs, and opens vistas of human relations, values, and possibilities. It views the various forms and patterns of social activity—the fields of the various social sciences—as evaluative, meaningful processes that reveal the real, whole, or complete man, values, and society. It provides at once the unified knowledge, the harmonized and universal value-scale and the overriding faith in the path of advance towards freedom, perfection, and fulfilment for all men, societies, and cultures. The examination and verification of facts by the social sciences are pale, superficial affairs as compared with the radiance of universal goals and values of human fulfilment and meanings, ideals, and norms of institutions and culture that philosophy clarifies and interprets, and injects into every man, society, or culture. Yet it is social facts that lay bare the conditions, forces, and linkages involved in the dignity, freedom, and possibilities of the human person and the course and destiny of human culture. Person, values, and community all leap, according to philosophy, into freedom, wholeness, and transcendence; and it is philosophy that illuminates, enkindles, and guides them as a star in the horizon.

In all social sciences there are, accordingly, hidden the concern about person, values, and possibilities, and the challenges of self-transcendence, the Central, or Universal Other and Mankind-and-Cosmos as a whole. And in all philosophy social science remains an assumption and frame of reference without which the demands of wholeness, universality, and transcendence become futile. To restrict oneself to social empiricism is to narrow the human self or mind and society to

brutish dimension. The glory of philosophy is its revelation of significant possibilities for man, society, and culture. The vision of philosophy cannot, no doubt, rise to certitude but it offers a vista and perspective through which the greatly varied values of person, society, and culture can be disclosed, compared, and appraised; while it gains in richness of content and relevance of concrete fulfilment through its wholesome closeness to social forces and institutions and real individual trends and possibilities. The philosophical view of the cosmos must be capable of being sustained by social science and social sentiment, such as love and compassion, and by rational social traditions, values, and institutions. Philosophy, comprehensively envisaging as it does the goals and values of man's individual and social existence, can complete itself only by moulding and shaping properly social life and institutions. Social empiricism and philosophy must mutually aid each other so that person, values, and cosmos are left with the realm of possibilities, and thereby with freedom, openness, and transcendence. These latter are concretely present in the consciousness of the unity and wholeness of man and cosmos and the human will to unlimited communication, communion, or community. The openness, wholeness, and transcendence of the Human Person, Values, and Cosmos-as-Community and the truths and values of philosophy are linked with one another. For life and thought cannot be separated without disintegrating both.

Philosophy of Community

Unfortunately contemporary philosophy has ceased to have its major concern with man and his intellectual quest for values and the ultimate reality and with his moral adventure in accordance with cosmic necessity and purpose. Hardly does it reveal the path to unity and harmony within the human person, between persons, or with the community of mankind and cosmos. Logical positivism, claiming itself as the 'scientific philosophy' of the age, constructs the cosmos out of the experiences of an emptied, fractionalized, opportunistic self of man. It conceives the latter as merely a set of remem-

bered mental states. This is dissociated from any quest of goals and values as a function of the open, creative, evaluative self's interpretation of the total reality and participation in a pervasive community of mind. Accordingly, it finds man's social world, in which he experiences enduring and intimate common relations and values in association with fellowman, entirely subjective and private. Modern existential philosophy virtually denies the intrinsic social dimension of man's existence, finding him never really at home in the community which itself has no 'solidity', and aggravates his solitude, anxiety, and despair. More than any other system of thought it lays bare the paradox in modern life. There is an all-round loss of social values due to the denial of the meaning of modern life. The lapse of social values in its turn enhances the threat to the individual and his existence from the pervasive forces of society. Yet another powerful school of philosophy, viz., Marxism, is marked, on the contrary, by a profound awareness of the significance of society for human existence and development, but links this with social strife and revolution at theoretical as well as practical level, on one side, and the collectivization of human values and personality, on the other. Marxian thought underlines the common trend of Democracy and Communism towards mass conformity and regulation—the greatest modern enemies of personality, values, and community. The recent ubiquitous phenomena of 'mass society' and 'mass culture', studied by sociologists, such as Mannheim, Fromm, and Reisman, and by philosophers, such as Marcel, Jaspers, and Ortega y Gasset, underline man's all-round loss of freedom, wholeness, and communion. Finally, modern social philosophy, under the guidance of a natural-science oriented psychology, is dominated by the conflictful relation between the individual and society, and neither acknowledges the dynamic, meaningful interchange and interpenetration between the needs, goals, and contributions of the human self and the community to each other, nor appreciates the profound contrasts between mass and community, control and mutuality, individual and person and self-actualization and self-transcendence.

The problem of community should now be acknowledged

and treated both as an urgent social question on the solution of which rests the future of mankind, and as an imperative, independent issue of philosophy. Man without his self-extension and self-transcendence, without his self-in-and-with the unlimited community has his feet of clay; his society, no longer an echo of the community of cosmos, becomes a coercive organization, destroying his freedom, self-expression, and self-fulfilment. All his intrinsic values of life and his faith in his own worth and dignity fade away as the cosmos, to which he inherently belongs, becomes impersonal, meaningless, and unpurposive. Man needs the cosmos-as-community in order that he can achieve his wholeness and completeness, obtain his release from the terror both of his social organization and of his own solitude, and illumine all his social intimacies, connections, and values with the light of the eternal and the absolute. Only being-in-and-with cosmos community can be real and knows the cosmos also as real, its space as space and its time as time. The certitude of this knowledge comes centrally through man's ministerings to fellowman as the incarnation of All-Being. His participation in the spiritual will and purpose of Cosmic Being, whose supreme manifestation is love and compassion, transforms the transient human society into the pattern of an eternal and infinite community. In psychology, sociology, ethics, and religion alike the philosophical hypothesis of the open and whole-being-in relation, the human person-in-and-with the boundless community, can not only serve as a binder in a general conceptual framework but also disclose new horizons and potentialities for man, values, and society, all open to the *communitatus communitatum* of truth, beauty, and transcendence.

Philosophy is the human mind's noblest gift. It expounds and clarifies man's place and role in the cosmos and aids and directs his further evolutionary advance, his greater freedom, wholeness, and transcendence. These are, no doubt, the regnant qualities that are more and more discernible in the metamorphosis of matter, life, and mind in the ongoing process of cosmic evolution. Philosophy would replace the old Evolutionary Naturalism by Evolutionary Transcendence. The concept of the evolving, open philosophical triad of

Person, Values, and Cosmos would restore man to the heart of philosophy, while their progressive harmony and convergence would constitute the very meaning and goal of transcendent evolution.

The Religious Trialogue of Self, Transcendence and God

Evolutionary Transcendence which is the law of the cosmic process as clarified by philosophy is revealed and experienced concretely and emotionally as religion. *Homo sapiens* is uniquely *Homo religiousus*. The philosophical triad of Man, Values, and Cosmos-as-Community is transformed by faith into the religious 'trialogue' of Self as God; Values of Unity, Sublimity, and Transcendence; and cosmos-whole as the Universal and Eternal Other or the Absolute. Religion finds that none of the subjects of the inner trialogue of human knowledge—Self, Transcendence, and the Absolute—is ever present except in conjunction or complete fusion with one another. Such interfusion is labelled in religious terminology as indwelling, incarnation, or immanence, and wholeness, holiness, or transcendence. The terms are correlative—dual facets of the Real or the Absolute. God seeks world and man and indwells in every sentient being; man, therefore, adores, loves, and merges in Him in and with the Universal Other, finds him as the Absolute, yet related to all. God is transcendent and, therefore, warns, exhorts, guides, and completes man. He is both immanent and transcendent; man can, therefore, attain perfection and transcendence and become His co-partner in the world-process. True religion achieves an identification between self, fellowman, mankind, cosmos, and God. Only through faith and with the divine grace can *Homo sapiens* rise to the full status of *Homo universalis* and establish the Kingdom of God on the earth and the perfect and complete Universal Community of the Cosmos. This breaks through into finite and imperfect human existence, becoming the source and judge of moral and spiritual will and purpose. Human and divine will and purpose, then, become the same—the transformation of mankind and cosmos by love, truth, beauty, and goodness.

The Role of Homo Universalis in Cosmos

Homo sapiens is the privileged child of the cosmos that unfolds itself at successive dimensions of organization—matter, life, person, and values. This creative, unfolding chain both philosophy and faith define as Transcendent Evolution that becomes most intensely and gloriously conscious of itself in its end-products—all-encompassing, inexhaustible, and incomprehensible Man-in-Communion or Mankind-and-Cosmos as a whole. The *communitatus communitatum* claims man's highest reverence and utmost sacrifice; these proclaim his self-transcending, filial devotion to his Primordial, Universal Mother and his supreme task and responsibility as her trustee and agent in her unending, all-embracing, intrinsically creative sport.

For about fifteen million years *Homo sapiens* has grown with his *Alma Mater*, and now in the psychozoic era in evolution, after five thousand years of his known history, he discovers and uses new and harmonious Mankind-and-Cosmos feelings, relationships and ways of action and becomes 'twice-born' as *Homo universalis*. He epitomizes and illustrates the acme of her grand, orderly cosmic directedness through his cosmicized mind, his universal, eternal, and transcendent values and his spiritual order of mankind and cosmos as a whole. Thus does *Homo universalis* take over from Her the charge of the process of cosmic evolution of this earth after 3,000 million years of the latter's history. Life, Values, and Community that are cosmic evolutionary stages at a higher and higher dimension of Energy and Organization are not confined to our local, eccentric planet, but are operative in million planetary satellites of other 'suns' in the cosmos. Mankind's new, sensitive communication or communion with its collaterals elsewhere in other stellar 'earths' may one day open up majestic concords, wholes, and transcendences, whose nature can hardly be envisioned by the artists, poets, and mystics of present limited lives and minds.

Out of these possibilities—the more complex and harmonious wholes, the richer organizations of Life and the more creative and inclusive Mind, Values, and Community—Cosmic Imagination and Communion weave finer and finer texture of trans-

endent Values, Unity, Beauty, and Goodness. The cosmos ever enkindles and enriches man through his value creations and experiences. Man ever enlivens and completes the cosmos by personalizing it as *Communitatus Communitatum*.

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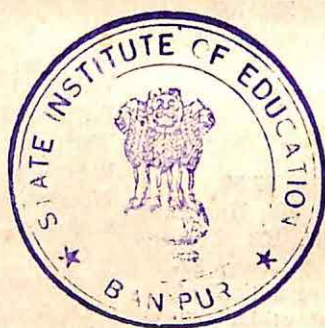
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